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# TEXTS FROM THE HOLY BIBLE

EXPLAINED BY THE

## HELP OF THE ANCIENT MONUMENTS,

WITH A FEW PLANS AND VIEWS.

BY

SAMUEL SHARPE,

AUTHOR OF THE "HISTORY OF EGYPT."

CONTAINING

ONE HUNDRED AND SIXTY DRAWINGS ON WOOD,

CHIEFLY BY

JOSEPH BONOMI.

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# PREFACE.

THE following Illustrations are argumentative and explanatory, rather than ornamental. The earlier are taken chiefly from the Egyptian and Assyrian sculptures; the later include some coins. A few maps and plans are given, but only such as explain points in geography that are not shown in the more common maps.

It would have been easy to have added a number of landscape views, which most agreeably illustrate Scripture history; but of these only two or three are given, of which the features are very distinctly pointed to in the Bible narrative.

The writer has wholly forborne from using the more common class of Scripture plates, which are

simply ornamental; as he wished to confine himself to such Illustrations as either distinctly explain an obscure passage, or as prove the truth of the historian's statement.

The Texts are quoted in the words of the Authorised Version, but in many cases the translation has been corrected by the help of the Hebrew or Greek original; as the translators of our Authorised Version often thought it unnecessary to point out peculiarities in manners and customs which it is the aim of these pages to explain.

32 Highbury Place.

# TEXTS FROM THE HOLY BIBLE EXPLAINED.

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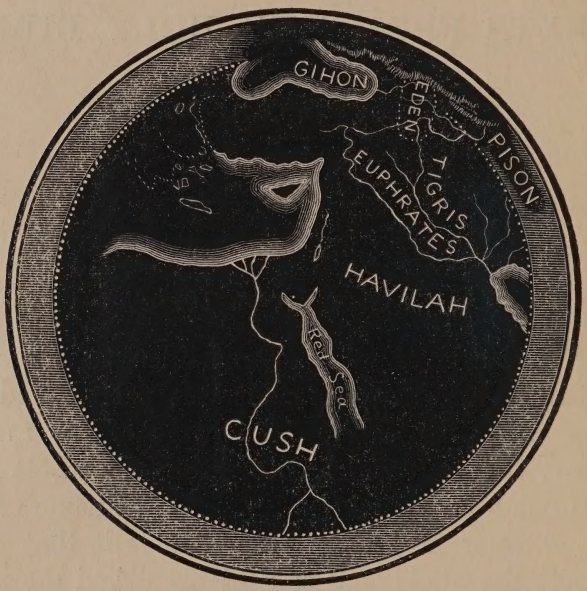
## Genesis, ii. 10.

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah [or Arabia]. . . . The name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel [or the Tigris]: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

A MAP of the world, as known to the Israelites before the time of Solomon, with Eden at the sources of the Tigris and Euphrates. Josephus (*Ant.* I. i. 3) considers the Gihon as the Nile, and the Pison as the Ganges; and Virgil (*Geor.* iv. 288) makes the Nile rise in India, as if

it were the same as the Ganges. Thus the Ancients thought that the Gihon flowed round the western half of the world into one branch of the Nile, and the Pison flowed round the eastern half, through the Ganges, into the other branch of the Nile. It was not before the




reign of Darius that it was discovered that the Persian Gulf was joined by water to the Red Sea, or that there was any ocean to separate the Ganges from the Nile.

That the earth was thought to be circular, we learn from Isa. xl. 22. That this circle was thought to be bounded by water, we learn from Job, xxvi. 10, which in the Hebrew says,—

> "He drew the circle on the face of the waters,
> As a boundary between light and darkness."

Homer called this water the river Oceanus. See *Odyssey*, xi. 638.

See also the Note on Prov. viii. 27.

In this map Jerusalem stands in the middle of the circular earth, and so the Jews considered it. Ezekiel (xxxviii. 12) describes his nation as dwelling in the very middle spot of the earth.

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## GENESIS, II. 17.

"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

An Egyptian priest and his soul in the form of a bird with human head and hands. They are being fed by the goddess Neith out of the sacred tree.

From a funereal tablet in the British Museum.

This tree, with the goddess in its branches, is frequent in the Egyptian representations of Paradise.

In the Life of Apollonius of Tyana we are told, that one of the sacred trees in the Thebaid spoke to him, and told him that he was a favourite of Heaven, speaking in a woman's voice, agreeably with our picture.

The soul in the form of a bird we shall see again in Note on Acts, xxiii. 8.

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## Genesis, iii. 4.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened."

A Greek fable, which seems to have been borrowed from the Book of Genesis, describes the daughters of Hesperus as living in a garden, and guarding the golden apples on a tree which grew therein. The serpent

assisted them, as guardian of the tree. The above drawing is from a vase in the British Museum.

The Egyptians also had a fable of the serpent, shown on the sarcophagus of King Oimenepthah, where the huge monster with his lengthy folds is in a river, with six women on each bank.

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## GENESIS, III. 14.

"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Our text points to an earlier time, when the serpent was supposed not to creep upon its belly, and reminds us of the Egyptian Serpent of Goodness, which is sometimes represented with a human head. It stands upon its folds, and is thus distinguished from the Serpent of Evil that creeps on its belly. It is the Cobra, a snake that has the power of raising its ribs and swelling its chest. The fold of skin on its head was compared to a crown, and hence it was called the Uræus, or Basilisk, or royal serpent.

The chief ornament of the Egyptian King was a small serpent of this kind made of gold, and tied to his forehead by a riband.

In Note on 1 Tim. vi. 20, we shall see the Serpent of Goodness and the Serpent of Evil used by the Gnostics to represent the two opposite principles of Good and Evil.

Our drawing is from a slab in the British Museum.

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## GENESIS, III. 15.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Egyptian goddess Isis standing in a boat, and piercing through the head of the Serpent of Wickedness, which has been brought to her in chains, after having received numerous stabs.

From an Egyptian sarcophagus now at Paris, and published in *Egypt. Inscrip.*, 2d Series, pl. 16.

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## Genesis, x. 1.

"These are the generations of the sons of Noah, Shem, Ham, and Japheth."

The names of the nations descended from

Shem are written thus—*aram*
Ham . . . CUSH
Japhet . . . magog.

Those which have two origins given to them are

written in two characters. The map may be usefully compared with that drawn to explain Gen. ii. 10.

The sons of Japheth,—

Gomer, or the Cimmerians.
Magog, or the Scythians.
Madai, or the Medes.
Javan, or the Ionians.
Tubal, or the Tibareni.
Meshech, or the Moschi.
Tiras, or the Thracians.
Togarmah, or Armenia.
Elishah, or Greece.
Tarshish, or Tarsus.
Kittim, Chittim, or the Cyprians.
Dodanim, or the Rhodians.

The sons of Ham,—

Cush, or Ethiopia.
Mizraim, or Lower Egypt.
Phut, or North Africa.
Canaan.
Seba, or Meroë.
Havilah, or Arabia.
Sheba, part of ditto.
Dedan, part of ditto.
Nimrod, who dwelt in Babylon; whence Asshur, or the Assyrians, and Nineveh.
Ludim, or the Egyptian Arabs.
Lehabim, or the Libyans.
Pathrosim, or Upper Egypt.
Philistines, and Caphtorites.

The sons of Shem,—

Elam, or Western Persia.
Asshur, or the Assyrians.
Arphaxad, Arep-cheshed, or the Chaldees.
Lud, or the Lydians.
Aram, or the Syrians.
Mash or Mesha, on the Persian Gulf.
Eber, or the Hebrews.
Joktan, or Arabia Felix.
Hazarmaveth, or Hadramout.
Sheba, in Arabia.
Ophir, or the Nubian coast.
Havilah, part of Arabia.

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GENESIS, X. 9.

"He [Nimrod] was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord."

An imaginary portrait of Nimrod, the Assyrian hero, killing the lion. From the walls of the Palace at Khorsabad, the Resen of Gen. x. 12 ; in Bonomi's *Nineveh.*

The sculptor has represented him, not as a man who would fight with sword or spear, but as a giant, or demi-god, who has no need of such weapons. The ancient city of Nineveh is now called by its yet more ancient name of Nimroud. The hero was probably named after the city.

Lion-hunting was one of the favourite amusements of the Assyrian kings. It is represented in a variety of ways on the sculptures in the British Museum. On one the lion is brought in a cage to the hunting-ground, and the door of the cage is opened for him to furnish sport to his pursuers ; as our own huntsmen start a stag out of a cart, or a fox out of a bag.

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## Genesis, x. 11, 12.

"Out of that land went forth Asshur [or the Assyrians], and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah : the same is a great city."

Nineveh, from the survey by Felix Jones, including

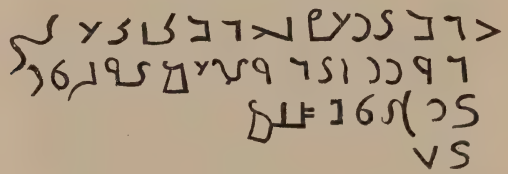
| | | |
|---|---|---|
| Nimroud, | or | Nineveh proper, |
| Mosul | ,, | Rehoboth, |
| Khorsabad | ,, | Calah, and |
| Koiyunjik | ,, | Resen; |

which four cities are together often spoken of under the one name of Nineveh; as in the Book of Jonah, where it is described as a city of three days' journey. Nimroud was probably the oldest city. By its position we see that it is the Larissa of Xenophon; though that name more closely

resembles Resen. Calah, or Halah, was a hill-fortress. Koiyunjik was the residence of the great kings of Assyria. There was the palace of Sennacherib, and from thence was brought the large body of sculptures now in the British Museum. Mosul, called Mespila by Xenophon, was an open, unfortified town, or suburb.

## Genesis, x. 30.

"And their dwelling [of the sons of Joktan, the Arabs] was from Mesha [on the Persian Gulf], as thou goest unto Sephar, a mount of the east."



Writing from the rocks in Wady Mokatteb, a valley at the foot of Mount Serbal; from whence, to the summit, the path of the pilgrims is marked by a continual series of inscriptions, which point out Serbal as the Holy Mountain, here called Sephar, the *Written* Mountain. All the inscriptions that now remain are probably more modern than the Christian Era. The rude characters are, many of them, so far unlike the Hebrew letters that they cannot be read, but part of the above may be thus written in Hebrew, and translated:—

. . . זכרן . . . לזכרן

memory of . . . In memory of

. . . . . .

שלם . . . .

Greeting . . . .

. .

See the Note on Num. xxxiii. 23.

Some few of the inscriptions are in Greek, and begin with the same thought—that they are written "in memory of" the person therein named. Whether each was written by the man himself, as a passing pilgrim, or by his companions on his death, is doubtful.

Our text would be better translated, "as thou goest unto Sephar, the mountain which was of old."

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## GENESIS, XII. 15.

"The princes also of Pharaoh saw her [Abram's wife], and commended her before Pharaoh."

The word "Pharaoh," the Egyptian for "the King," written in hieroglyphics. The figure of the sky is Pa, *the;* the bird, the vowel A or Ou; the sun, Ra; making Pa-ouro, *the king.* It was a title common to all the sovereigns of Egypt; and also to many of the rulers of small portions of the country, when in the beginning of its history the country was divided into several monarchies. The name of Poti-pherah, ch. xli. 45, may be translated "servant of Pharaoh."

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## Genesis, xli. 2.

"And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow."

The Buffaloes in Egypt during the warm weather live very much in the water, as seen in this view, and are probably the animals meant by the writer. Their milk and flesh are used for food; but they are too restless and untameable to be useful in the plough. Thus, in the Book of Job (xxxix. 10), the Almighty asks,—

"Canst thou bind the Buffalo by his band in the furrow? Or will he harrow the valleys after thee?"

The Buffalo, called in the authorised version the Unicorn, is often used in the Bible as a figurative name for Egypt; as in Ps. xxii. 21,—

"Thou savedst me from the mouth of the Lion [or Assyria], and didst answer me from the horns of the Buffaloes [or Egyptians]."

Again, in Num. xxiv. 8,—

"God brought him forth out of Egypt; he was to him as the strength of the Buffalo."

## Genesis, xli. 5.

"And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good."

The plant dreamt of was perhaps the *Triticum compositum*, or compound wheat, the species usually grown in Egypt at the present day. It bears on a stalk not several ears, but an ear branching into several spikes.

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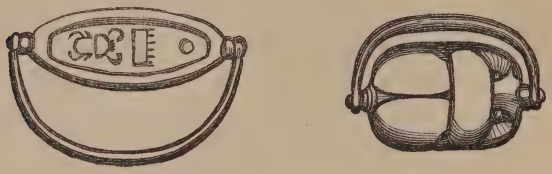
## Genesis, xli. 42.

"And Pharaoh took off his [signet] ring from his hand, and put it upon Joseph's hand."

Two Egyptian signet rings in the British Museum.

On the face of one is engraved the name Menhophra, the first name of King Thothmosis III., who probably lived



about B.C. 1320. The back of the other is formed like a Scarabæus, or sacred beetle.

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## GENESIS, XLI. 42.

"And [Pharaoh] arrayed him [Joseph] in vestures of fine linen, and put a gold chain about his neck."

The Egyptian governor of a conquered province being invested with a gold chain, the badge of his office, in the

presence of King Rameses II. On the sculpture in the Temple of Beit-e-Wellee in Nubia.

From a cast in the British Museum.

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## GENESIS, XLIV. 5.

"Is not this it in which my lord drinketh, and whereby indeed he divineth?"

An Assyrian cup, copied from an Egyptian divining-cup. It was brought from Nineveh, and is now in the British Museum. The engraved ornaments are on the inside. The Sphinx, wearing the double crown of Egypt (see Note on Exod. xxix. 6), the Beetle, or Scarabæus,

with a ball between its front legs, and the Winged Sun (see Note on 2 Chron. xxviii. 2), are all Egyptian emblems. The Egyptians were so far the teachers of superstition to all their neighbours that the Assyrians copied these emblems on their sacred cups.

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## GENESIS, XLIX. 10.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

Or, more literally,

The sceptre shall not depart from Judah, nor the staff of power from between his feet, until he come to Shiloh.

An Egyptian seated, holding in his right hand his sceptre, and in his left his staff of inheritance, the marks

of his rank as a landowner and as the head of his family. In this case the staff does not rest between his feet, but it explains the Hebrew figure of speech.

From a painting on stucco in the British Museum.

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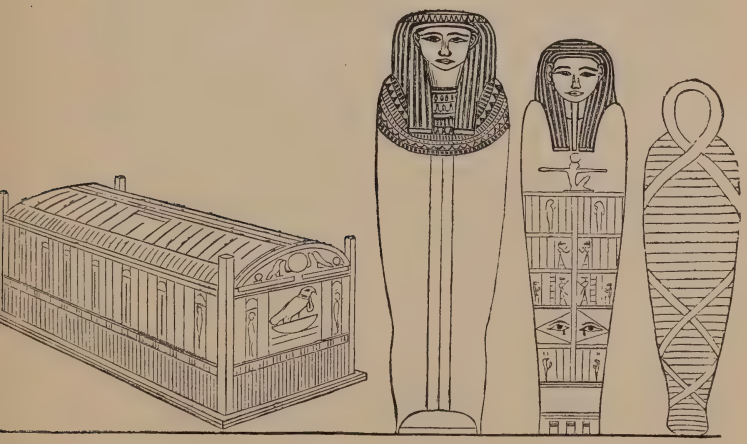
## GENESIS, L. 26.

"So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."



An Egyptian mummy, with its three cases or coffins made of acacia wood, from Lower Egypt, now in Dr. Lee's Museum at Hartwell. Such may have been Joseph's coffin, except that the Egyptian mummy-cases are usually

covered with paintings of the gods, and with hieroglyphical inscriptions to their honour.

For the Egyptian process of embalming, in the case of the rich, an opening was made in one side of the stomach, through which they removed the softer portions of the body which could not be preserved. The whole of the brain was also removed through the nose, without injuring the outer surface of the skull. The body was soaked in mineral pitch, a substance called *mum*, which flows from the rock in some places on the western shore of the Red Sea, but is more common near the Dead Sea. The body was then wrapped in countless thin linen bandages, and sometimes the whole again soaked in pitch. The pitch was boiling hot, as we learn from the linen and bones being charred. The operation occupied seventy days, as mentioned in verse 3. During this time the ornamental stone or wooden cases were being completed, which had probably been bought ready-made, even with much of the inscription written, but with blanks left to receive the name of the deceased. Stone beetles, and other images, were often wrapped under the bandages.

In Upper Egypt the mummy-cases were often of stone; but this was less frequently the case in Lower Egypt.

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## Exodus, i. 8.

"Now there arose up a new king over Egypt, which knew not Joseph."

The hieroglyphical name of King Thothmosis III., the first king of Upper Egypt that was also king of Lower

Egypt; hence we naturally conclude that it was under his rule that the services of Joseph in the Lower Country were forgotten.

The Phenician Shepherds, who had harassed the Egyptians, had been conquered and driven out by King Amosis. Soon after that, we must suppose, Joseph and his family settled in the Delta, while the Shepherds were an abomination to the Egyptians: chap. xlvi. 34. This king, Thothmosis III., was the fourth successor of Amosis. During these years Egypt had been rising rapidly in wealth; and the buildings, obelisks, and statues, all covered with inscriptions, prove its high degree of civilisation.

The king's first name is Menhophra, and he was probably the king from whom the Era of Menophra, of B. C. 1322, received its name.

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## EXODUS, II. 23.

"And it came to pass in process of time, that the king of Egypt died."

The hieroglyphical name of King Amunothph II., the son and successor of Thothmosis III. If we have been

right in supposing that Thothmosis III. was the king spoken of in chap. i., as then ill-treating the Israelites, it follows that it was in the reign of this his son that they marched out of Egypt. Joseph, in whose time they settled in Egypt, was the son of Jacob; Moses, who led them out,

was fourth in descent from Jacob: hence the Israelites had lived there for three, or at most four generations, and the events between their coming and their departure may all have taken place during 120 years—during the reigns of four or five Egyptian kings; that is, between the time of the expulsion of the Phenician Shepherds by Amosis and this king, Amunothph II.

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## Exodus, iii. 1.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."

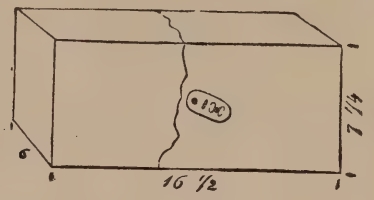
A view of the Convent of St. Catherine, which was built by the Emperor Justinian about A.D. 550.—From

Bartlett's *Forty Days in the Desert.* It was from this monastery that the Sinaitic Manuscript of the Bible was lately obtained. Above it are several peaks in the range of Mount Sinai, one of which has been called Horeb, and used to be thought the mountain spoken of in our text; till travellers, by examining the district, have shown that Mount Serbal was more probably the holy mount. See Notes on Num. xxxiii. 17 and 23. Horeb, indeed, was probably the name of the whole district, rather than of one

mountain peak. The arguments against this being the holy mount are, that its neighbourhood is wholly barren and without water; that the stations in which the Israelites had previously encamped are now pretty well known; and that they are at the foot of Mount Serbal, and far removed from this spot. The arguments, on the other hand, in favour of this being the holy mount are the tradition in the convent and the wide plain at its foot, which better suits the size of the large army.

## Exodus, v. 7.

"Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves."




A Brick of unburnt clay, or rather of Nile mud, strengthened with chopped straw, and dried in the sunshine. On it is the name of the Egyptian king Thothmosis III., mentioned in the Note on chap. i. 8; and hence this brick, which is now in the British Museum, was made under that king by whom we have supposed that the ill-treatment of the Israelites was begun. Its size is $16\frac{1}{2}$ inches by $7\frac{1}{4}$, and by 6. So free from rain is the climate of Egypt, that buildings of these sun-dried bricks, 3000 years old, are yet standing. One of these is the Arch built by this king, and shown in Note on Amos, ix. 6.

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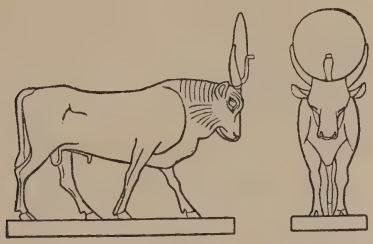
## Exodus, viii. 25, 26.

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do; for we shall sacrifice the Abomination of the Egyptians to the Lord our God."



A bronze image of the Egyptian Sacred Bull, called by Moses the "Abomination of the Egyptians." It is ornamented with a plate of metal between its horns, and an asp attached to it. The asp, called the uræus, basilisk, or royal serpent, was only worn by kings and gods.

One of these bulls was kept in a temple at Memphis, and called the god Apis; and a second was kept at Heliopolis, near to the residence of the Israelites, and called Amun-ehe, or, as the Greeks wrote it, Mnevis. The death of the bull Apis caused a general mourning throughout Lower Egypt; its body was embalmed and buried with royal pomp, within a granite sarcophagus, in a tomb cut into the hill near Memphis. Thirty tombs of these bulls, who lived one after the other during a period of six hundred years, have lately been discovered, each a chamber opening out of a long passage tunnelled into the rock. When a new Apis, or a successor, was found with the right spots upon it, it was brought into the temple and installed with a ceremony equalled only by the coronation of a king.

Though the two bulls, the Apis and the Mnevis, were alone kept in temples, the whole race of oxen were held sacred: they were used for ploughing, but never killed and eaten.

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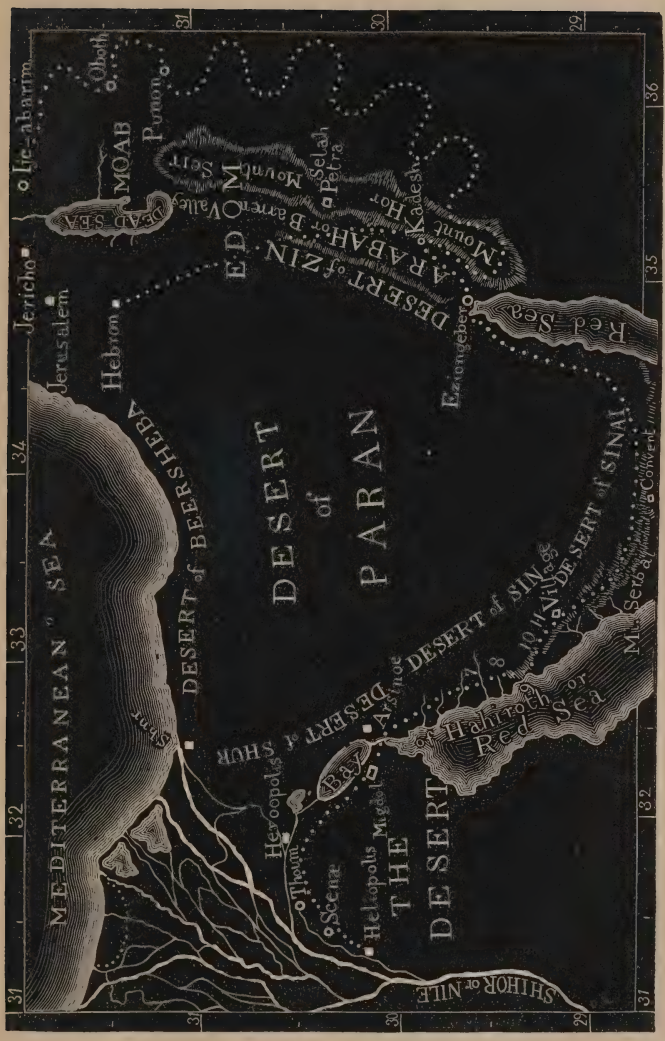
## Exodus xiii. xiv. xv. xvi. xvii., and Numbers x. xx. xxxiii.

The situation of the ruins are learned from the surveys of travellers. The Greek and Roman names of the towns are learned chiefly from the Itinerary of Antoninus; and with these many of the Hebrew names can be identified.

1. Rameses—Heliopolis, Bethshemesh.
2. Succoth—Scenæ.
3. Etham—Thoum, Pithom, Patumos.
4. Hahiroth—Heroöpolis.
   Pi-hahiroth—the Bay of Heroöpolis. The upper part is now the Bitter Lake. (See Note on Isa. xi. 15.)
5. Migdol—the Tower of Ajroud.
6. Baal-zephon—Arsinoë.
7. Marah—the Bitter Spring.
8. Elim—the Palm Trees.
9. The Way by the Sea. Here the mountains drive the traveller to walk upon the wet sands.
   The Desert of Sin.
10. Dophkah—the Crushing-place of the Ore.
    Alush.




A Map of the march of the Israelites out of Egypt
to the banks of the Jordan.

Rephidim—a Resting-place.
Desert of Sinai.

11. Kibroth-hattaavah—the Burial-place of the Egyptian miners at Taavah, where the sculptured tombstones may yet be seen.
12. Hazeroth—the Village of Paran, of which the ruins yet remain.
Rithmah—the Broom-bushes.
Rimmon-parez—the Pomegranate Gap.
Libnah—the White Poplars.
Rissah—the Place of Dew or Manna.
Kehelathah—the Place of Assemblies.
13. Shapher—the Written Mount. Serbal, now known by the writings upon it; also called the Mount of God.
Haradah—the Place of Tremblings.
Makheloth—the Place of Assembling.
14. Convent of St. Catherine, built by Justinian A.D. 550.
15. Ezion-gaber—or Men's Bones; a burial-place at the east head of the Red Sea.
Desert of Zin.
16. Kadesh-barnea, from whence the Spies were sent towards Hebron, and where the Israelites turned back.
(Here begin the wanderings of thirty-eight years; Deut. ii. 14.)
Mount Hor.
Zalmonah—the Place of Shade.
17. Punon, or Pinon.
18. Oboth—the Reeds; in the land of Moab.
19. Iim, or Ije-abarim—the Mounds of the Heberites, or Hebrews.
Dibon of Gad, near the Jordan.

Almon-diblathaim.
Mount Nebo.
Barren plains of Moab.

20. Jericho.
21. Hebron, which the Spies reached from Kadesh.
22. Jerusalem, then the city of the Jebusites.

According to Isa. xi. 15, the passage of the Red Sea took place at a spot now dry—between the Sea and the Bitter Lake—but then covered with water, which joined the two, when the present lake was called the tongue of the Red Sea.

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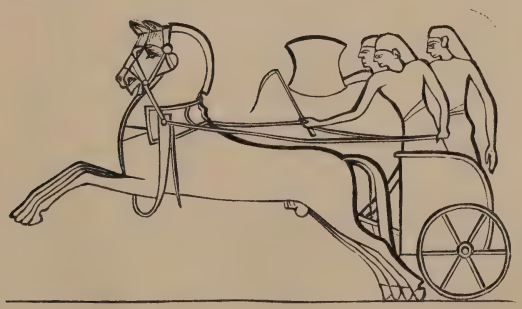
## EXODUS, XIV. 7.

"And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."



The above word, "captain," is, in the Hebrew, a "chief of three," which was the usual name for a chariot-warrior,

who fought accompanied by two soldiers of lower rank, one to guide the horses, and one to guard him with a shield. Here we have an Egyptian war-chariot, copied from the sculptures of the reign of Rameses II. in Thebes. It has two horses and carries three men, as described by the Hebrew writer. The same sculptures always show the king's sons with only one companion in the chariot, and the king riding alone, with the reins tied round his body, like the Roman chariot-racers; as in Note on 1 Kings, x. 29.

The Greek war chariot, as described in Homer, carried only two men.

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## Exodus, xvii. 1–8.

"And they pitched in Rephidim; and there was no water for the people to drink. . . . Then came Amalek, and fought with Israel in Rephidim."

1. Chofo.

2. Nef-chofo.

3. Amunmai Thori III.

4. Thothmosis III.

5. Amunothph III.

6. Rameses II.

The above are the best known of the kings' names

found in the mines in the mountains of Sinai. The following are the probable dates of their reigns :—

1. Chofo of Memphis, the builder of the oldest pyramid, B.C. 1700
2. Nef-chofo of Memphis, builder of the largest pyramid „ 1650
3. Amunmai Thori III., of Thebes . . . . . „ 1475
4. Thothmosis III., of all Egypt . . . . . „ 1320
5. Amunothph III. . . . . „ 1250
6. Rameses II. . . . . „ 1150

These names teach us in what reigns the mines of Sinai were worked by the Egyptians; and leave us to suppose that during some of the intermediate reigns that district may have been held by the Arab natives of the peninsula. Joseph may have been brought into Egypt at a time when the mines were unworked; but in the time of Moses they were in the hands of the Egyptians, under Thothmosis III. and his successor. The armed men commanded by Amalek, against whom the Israelites had to fight, would seem to have been Egyptian workmen and soldiers guarding the mines; not the Amalekites, who dwelt in the southern part of Canaan. (See Num. xiii. 29.)

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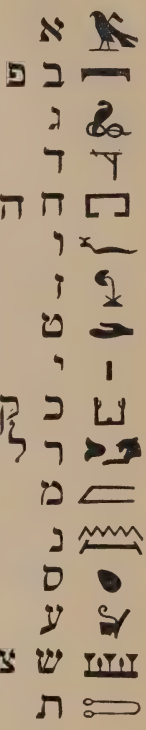
## EXODUS, XVII. 14.

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua."

What form of letters the Israelites used in these very early days must be doubtful. In more modern days two kinds of characters were in use. These were the square

Hebrew letters and the Samaritan letters; specimens of both of these are given in the Note on Matt. v. 18.



The oldest Hebrew writing that can now be shown is on the coins of the Maccabee princes, made about B.C. 140, and is in the Samaritan character. One of these coins is shown in Note on Exod. xxx. 15. The earliest Jewish inscriptions, which are yet more modern than these coins, are in a similar character. The earliest specimens of the square Hebrew character which can be shown are in the manuscripts of the Bible, which are far more modern than the above-mentioned specimens of the Samaritan character. But the two characters were certainly both in use at the same time, and much earlier than the time of the Maccabees, when the earliest now remaining letters were formed; and there are reasons which make it probable that the Hebrew character was the older of the two, though we cannot now show such early cases of its use. Of these the chief reasons are, that it is the most pictorial, and was more directly taken from the hieroglyphics, as here shown.

It will be noted that some letters are changed in position, as the ת נ ר כ ט ו ב. Of some, the Hebrew names are Egyptian words describing the Egyptian character, as—

| | | | |
|---|---|---|---|
| פ | Pe | from | Pe, *the heavens.* |
| ה | He | ,, | Ei, *a house.* |
| ו | Vau | ,, | Hfo, *a serpent.* |
| ט | Teth | ,, | Tot, *a hand.* |
| נ | Nun | ,, | Noun, *water.* |

ע Oin from Ouonh, *brightness*, which was probably the Egyptian name for this crown, since a word of the same meaning was its Hebrew name. (See Note on Exod. xxix. 6.)

ת Tau „ Tau, *a hill*, which is the more common hieroglyphic for this letter, though not that from which the Hebrew letter is copied.

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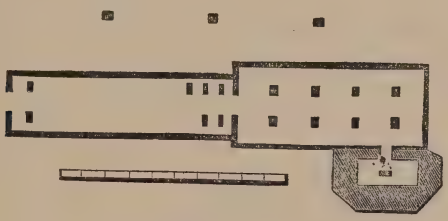
## Exodus, xvii. 15.

"And Moses built an altar, and called the name of it Jehovah-nissi."



100 feet.

A ground-plan of the temple at Sarbout el Khadem, between the mines and the burial-place of the workmen, in the range of Mount Sinai; that is to say, near Rephidim, between Dophkah and Kibroth-hattaavah. The older portion is a cave cut into the rock, with the roof upheld by a single pillar. This was, perhaps, the whole of it in the time of Moses. The newer portion was built on to this at a later time, and then the older cave became the Sanctuary, or Holy of Holies. It was dedicated to the goddess Athor, the Egyptian Venus, the goddess of the neighbouring mines.

It was near this spot that Moses built his altar to Jehovah-nissi; and we remark that the neighbouring mountain was sacred alike with the Egyptians as with the Israelites, and afterwards called by the Egyptians Mount Nissa, and said to be the birthplace of their god Osiris, and to have been the origin of his name Dio-nysus. (See Diod. Sic. lib. i. 15.)

From a drawing by David Roberts, R.A.

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## Exodus, xxv. 10.

"And they shall make an ark of shittim [or acacia] wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

The Egyptian Ark carried in the procession of Rameses III., together with statues of the gods. From the sculptures of Medinet Abou. (Denon, pl. 134.) It was

of about the same size as the ark in the Jewish tabernacle. What were the contents of this ark is unknown.

The acacia wood of which the Israelites made their ark was the common wood of Egypt, the best that the country produced. It is the tree which yields the gum arabic of the chemist. The sycamore was uncommon; all the elms, oaks, and firs wholly unknown; and the palm worthless as timber. The shittim or acacia groves of Moab are mentioned in Num. xxv. 1. In Palestine better timber, such as firs of various kinds, might have been had.

The Hebrew name of the ark, Aron, seems closely allied to that of the high priest Aaron, whose sons had the charge of it.

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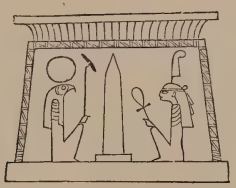
## Exodus, xxviii. 30.

"And thou shalt put in the breastplate of judgment the Urim and the Thummim."



An Egyptian breastplate, carved in hard stone, measuring a few inches each way. The hawk-headed god Horus, with the sun on his head, represents the word "ouro," *the king;* and the goddess with an ostrich feather is Thmei, or *truth;* and hence its name of Urim

and Thummim, or *royalty and truth.* Horus holds a sceptre, with the head of an animal on the top; Truth holds the character for life. They are seated at the entrance of a temple, with an obelisk between them. Such breastplates are occasionally found under the bandages of the mummies.

When the breastplate of Aaron is described in verse 16 as "foursquare, being doubled," we might translate the words, "in two halves," like the Egyptian breastplate.

When we read in Ps. lxxxvi. 15 that God is "plenteous in mercy and truth," and in Ps. lxxxix. 14 that "mercy and truth go before His face," the words seem meant as a translation of these words, Urim and Thummim; and this breastplate is still more exactly pointed to in Prov. iii. 3,—

> "Let not Mercy and Truth forsake thee:
> Bind them about thy neck."

---

## Exodus, xxviii. 33.

"And beneath upon the hem of it [Aaron's robe] thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them."

The Egyptian border of lotus flower and fruit, which is painted on many of the wooden mummy-cases, repre-

sents the hem above described. This is also common on the Assyrian sculptures, and was afterwards copied in a variety of forms on the Greek vases.

But the border to Aaron's robe was not embroidered upon it, but a fringe hanging from it; and in the British Museum are several of the little golden bells, each about half an inch long, which once ornamented the hem of such a garment.

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## EXODUS, XXIX. 6.

"And thou shalt put the mitre upon his [Aaron's] head, and put the holy crown upon the mitre."

No. 1. No. 3. No. 2.

We have here the three best known of the Egyptian crowns. That in the middle, No. 3, is formed of the other two. No. 1 is that peculiar to Lower Egypt, which is put over No. 2, that peculiar to Upper Egypt; and together they form the double crown, No. 3. From these the Jewish high priest's crown was copied. The Jews, while they were commanded to avoid the Egyptian idolatry, were allowed to copy much of the civilisation, and even many of the religious ornaments, from their neighbours.

The high cap worn by the Doge of Venice seems copied from the crown of Lower Egypt.

In chap. xxviii. 36 the crown No. 1 is called the plate of gold; but the word translated "plate" is in the Hebrew *Brightness*, or glistering, which seems to have been the Egyptian name of this crown.

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## Exodus, xxx. 15.

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make atonement for your souls."

A silver shekel, in the cabinet of Dr. Lee at Hartwell, weighing 219 grains. On one side is the head of Aaron's rod that budded, with the words "Jerusalem the holy;" and on the other side the pot of manna, with the words "Shekel of Israel, the year 2,"—meaning, as is supposed, the second year of Simon Maccabæus, which was B.C. 140. The letters are those called Samaritan. The coin would be worth a little more than two shillings of our money.

No earlier Jewish coins are known than this. The shekel of silver in our text means this weight of silver in one or more pieces of any shape. But that coined

money had been in use from the earliest times is evident from the distinction made between the holy shekel, or that of full weight (verses 13, 24), and the current money of the merchant (Gen. xxiii. 16), which may have been somewhat lessened by wear. Moreover, in 2 Kings, xxii. 9, Shaphan says they have *melted* the silver to pay the workmen ; the meaning of which is lost in the Authorised Version, which says that they " gathered the money."

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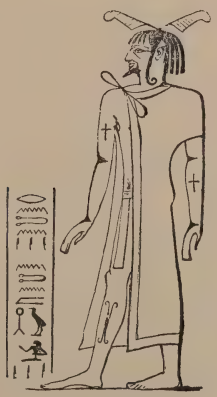
## Leviticus, xix. 27, 28.

" Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you : I am the Lord."



An Arab of Lower Egypt, with his hair cropped, his whiskers shaved off or not grown, and his flesh marked

with pricks. These Egyptian Arabs of the desert on the east of the Nile are, probably, the people called "Ludim" in Gen. x. 13. Their superstitious habit of marking the body with pricks naturally led to the command that the Jews should not do the same. And in order to keep themselves separate from these Arab neighbours, who had little or no hair upon the cheek, the Jews, who had large whiskers, were forbidden to shave them off. This is the meaning of the words here rendered to "mar the sides of thy beard." In Jer. ix. 26, xxv. 23, and xlix. 32, the prophet speaks of the inhabitants of the desert, who are "shorn on the cheek," as among the enemies of the Jews, though the words do not appear in the Authorised Version.

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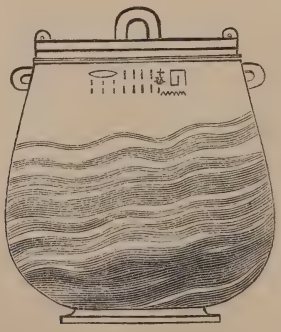
## LEVITICUS, XIX. 36.

"A just ephah [or bushel], and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt."



An Egyptian alabaster jar in the British Museum,

about ten inches deep and seven inches in diameter. It holds eight imperial pints and a quarter. The hieroglyphics upon it are, "Hin, 8 L, 6;" and thus they seem to say that this hin contains eight logs, together with six smaller quantities. The Hebrew hin has been supposed to hold twelve logs, and each log six eggs. This, however, cannot be reconciled with our inscription, from which we seem to learn, that in Egypt a hin was about a gallon, and a log was about a pint.

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## Leviticus, xxi. 1–3.

"Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people; but for his kin . . . . . may he be defiled."

Two groups of Egyptian mourners at a funeral, from a sculptured slab in the British Museum. The three men probably belong to the family of the deceased.

They are defiling themselves by throwing dust upon their heads in grief. The four women may be hired mourners, whose trade it was to sing lamentations as they danced at a funeral. One stoops to the ground to pick up dust; one is throwing it on her head; one is beating her cheeks,—and she thus explains to us how, in Hebrew and in Greek, one word signifies both *to smite* and *to mourn.*

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### Numbers, vii. 13.

"And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering."

With this compare Amos, vi. 6.

"They drink wine in bowls, and anoint themselves with chief ornaments."

Also Zech. xiv. 20.

"And the pots in the Lord's house shall be like the bowls before the altar."

The Hebrew word here translated "bowls" means sprinkling vessels, and may safely be translated "sprinkling buckets." Our texts show, that though on one particular occasion filled with flour, yet they were made to hold liquid; and, as they were kept near the altar,

we may conjecture that they were hung by the handle from the horns, which are described in Ezek. xliii. 15. (See Note.) They may have been used to purify the people by ceremonial sprinkling, as described in Num. viii. 7, and xix. 18.

We have here a drawing from an Egyptian sacrificial bucket made of bronze, now in the British Museum. In an Egyptian tablet in the museum at York is the representation of a worshipper with one of these buckets hanging on his arm. (See *Egyptian Inscriptions*, Second Series, Plate 57.) We may see an Assyrian sprinkling-bucket held in the hand of the god Nisroch on the Assyrian sculptures of the British Museum. (See Note on 2 Kings, xix. 37.)

## Numbers, xvii. 2.

"Take of every one of them a rod according to the house of their fathers."

An Egyptian of the reign of Amunmai Thori II., who lived at least two centuries before the time of Moses. He holds in his left hand his long staff of inheritance,—the mark of his rank as a landowner and as the head of his family. In his right hand he holds the shorter stick, or sceptre. These were both used by the Jews, and are repeatedly mentioned in the Bible. The word "rod" in our text means the longer of the two, and would be more correctly translated "staff;" but in Jer. x. 16, and li. 19, where Israel is called the "rod" of the Almighty's inheritance, the shorter sceptre is the one spoken of. (From *Egyptian Inscriptions*, Plate 19.)

## Numbers, xxi. 9.

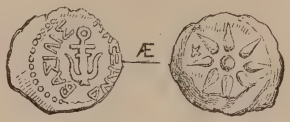
"And Moses made a serpent of brass, and put it upon a pole."

An Egyptian standard, having a crowned asp on the top. This was the Serpent of Goodness, and was distinguished from the Serpent of Evil. Such standards, with a variety of animals and other ornaments, were carried by the Egyptians in their sacred processions.

The serpent made by Moses may have been like this. One, under the name of "Moses' Serpent," was long kept in Jerusalem, till King Hezekiah broke it to pieces, to stop the idolatrous burning of incense to it. (2 Kings, xviii. 4.)

## Numbers, xxiv. 17.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."



A coin of Alexandra, a Jewish queen, of the family of the Maccabees. She reigned B.C. 78–69. On one side is an anchor and her name, "Alexandra the Queen;" and on the other side a star with eight rays. (From Madden's *Jewish Coinage.*)

Others of this family had the same star on their coins, and our text probably points to these deliverers of the Jews under this emblem. The star is, in Hebrew, "cocab;" in Syriac, "cocaba;" and from this word was probably derived the family name of Maccabee. This coin has its inscription in Greek letters; but their letters are more commonly Samaritan, and never the Hebrew square letters. This agrees with our text, which says that the Sceptre is to arise out of Israel, or Samaria, and not out of Judah; but the situation of Modin, the native seat of the Maccabee family, is unknown.

The Maccabee princes maintained the independence of their country for about ninety years. Under the founder of the family the Jews threw off the yoke of the Greek kings of Syria, in B.C. 143, and they were conquered by the Romans in B.C. 63; who, in B.C. 53, changed the form of government into an aristocracy.

Simon, a Jew, who rebelled against the Emperor Vespasian a century and a half later, and took the name of Bar-cochab, or *Son of the Star*, may thus have meant to style himself a descendant of the Maccabee princes.

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## Numbers, xxxiii. 10.

"And they removed from Elim, and encamped by the Red Sea."

Mr. Bartlett's view, looking northwards, of the headlands which come down to the coast, on the east side of the Red Sea, in lat. 29° 12′ N., and make it necessary for the traveller in this part of his journey to walk upon the sands, even below high-water mark. Dr. Lepsius, also, in his travels, mentions this interesting spot in the route from Egypt to Sinai. (Bartlett's *Forty Days in the Desert*, p. 39.)

## Numbers, xxxiii. 12.

"And they took their journey out of the wilderness of Sin, and encamped in Dophkah."

Dophkah may be translated the "Crushing-place,"—perhaps because the copper ore was there broken to pieces to separate it from the rock. Above is a sculpture from the copper mines in Wady Maghara, representing the Egyptian king conquering the Arabs of the neighbourhood. His name, which is written in the oval above him, is known among the kings of Lower Egypt, but is not one to which we can give a date. In Note on Exod. xvii. 1, we have given a list of the better-known kings in whose reigns these mines were worked. Behind the king is written the name of this country, which is Ta-land, or *hill country*, now called the Tih mountains, and by the Hebrew writer called Taavah. (See the next note.) The hawk before the king represents the word Pharaoh.

These were, probably, the mines with which the writer

of the Book of Job was familiar, who, in chap. xxviii., describes the skill of the miner, but adds, that by digging he cannot find wisdom.

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## NUMBERS, XXXIII. 16.

" And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah," [or, the *Burial-place of Taavah*].

One of the tombstones of the Egyptian miners in the above-mentioned burial-ground near Sarbout el Khadem,

on the road between Mount Serbal and the temple described in the Note on Exod. xvii. 15. It is from a drawing by David Roberts, R.A. At the head is the winged sun, as the god covering the vault of heaven. Beneath are two men, each worshipping a goddess. They are known to be kings by the sacred asp tied to the forehead, but one only wears the Egyptian crown. The other may be his son. Towards the bottom of the tablet is the figure of the man for whom the tombstone was erected, with a long hieroglyphical inscription between the lines in front of him.

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## Numbers, xxxiii. 17.

"And they departed from Kibroth-hattaavah, and encamped at Hazeroth," [or, *the Village*].

A view of Mount Serbal from the north, looking

across the fertile oasis of Wady Feiran, with the ruins of the village of Feiran, or Paran, in the foreground.—From Bartlett's *Forty Days in the Desert.*

The wide desert between Egypt, Sinai, and Palestine, received its general name from this its most important village, though it also had a separate name on each side; as the Desert of Shur, or Pelusium, of Sin, of Sinai, of Zin, of Beersheba.

The next four stations at which the Israelites encamped are all distinguished by names describing the fertility of the valley, while the fifth tells us that it was the place where the Israelites received the law:—

Verse 18. Rithmah, or the *Broom Bushes.*
„ 19. Rimmon-parez, or the *Pomegranate Gap.*
„ 20. Libnah, or the *White Poplars.*
„ 21. Rissah, or the *Dew.*
„ 22. Kehelathah, or the *Assemblies.*

This valley is the spot where Jethro, Moses' father-in-law, lived. (See Exod. xviii.)

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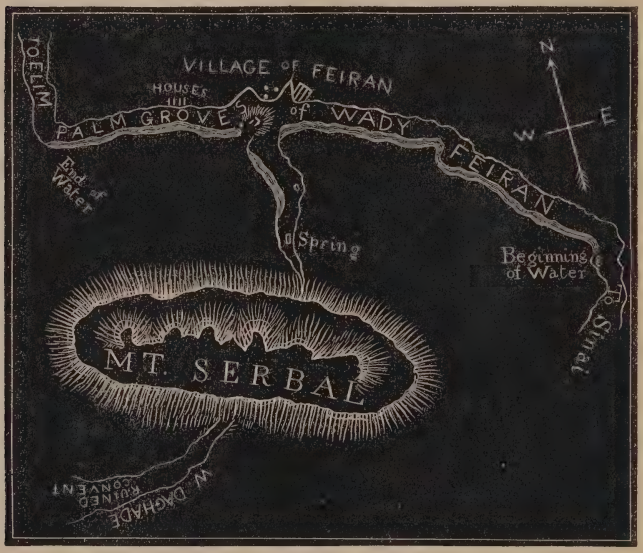
## Numbers, xxxiii. 23.

"And they went from Kehelathah [or, *the Place of Assemblies*] and pitched in Mount Shapher," [or, *the Written Mountain*].

The writings upon the rocks—of which some are given in Note on Mount Sephar, in Gen. x. 30—mark the traveller's route through Wady Mocatteb, or the

*Written Valley*, to the very top of Mount Serbal, and point it out as the mountain here mentioned. In Exod. xviii. 5, it is called the "Mount of God." It is about twenty miles to the north-west of that peak, in




Map of Wady Feiran and Mount Serbal.—From Bartlett's *Forty Days in the Desert.*

the range of Sinai, at the foot of which the convent of St. Catherine is situated, and the peak which used to be thought the holy mountain before our travellers had made themselves better acquainted with the several spots.

## Deuteronomy, vi. 5.

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

It is of the first importance in the history of the world's various religions to remark that no pagan nation, except the Egyptians, taught the duty of loving their gods. The Greeks and Romans often boasted that the gods loved them, but until the spread of Christianity they did not profess to love their gods in return. The Egyptians alone can be classed with the Jews, as recognising the duty which is so forcibly commanded in our text. Rameses II., who reigned about B.C. 1200, usually styled himself "Amun-mai,"—*beloved by the god Amun;* but he also sometimes styled himself "Mi-amun,"—*loving the god Amun.* In Alexandria, also, we meet with the name Phil-ammon, in the third century B.C., which is simply a translation of Mi-amun. But the

religious views proved by these names are yet further shown in our drawing, where Oimenepthah I., the father of Rameses II., is represented as affectionately embracing the god Osiris. This is copied from the sculptures in the king's splendid tomb near Thebes, which was discovered by Belzoni.

It is probable that this higher view of religion was, among the Egyptians, for the most part limited to Thebes and Upper Egypt. In Lower Egypt they seem to have worshipped their gods in fear, to appease them, and turn away wrath, rather than in love and thankfulness for blessings received.

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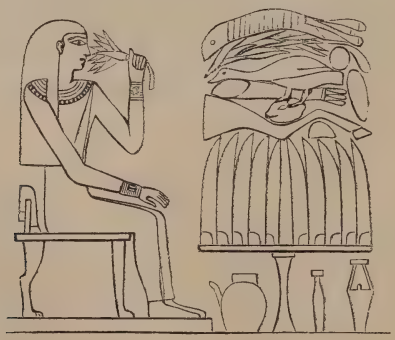
### DEUTERONOMY, XXVI. 14.

"I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead."



Part of an Egyptian funereal tablet in the British Museum, with a table of food set out before the figure

of the deceased woman. The food consists of a crayfish, various vegetables, bread, and the leg of a deer: beneath the table are jars,—perhaps of wine and honey. The table is spread with rushes, as with a tablecloth, upon which the food is laid; but the artist, from his want of skill, has made the rushes stand upright.

The friends of the deceased met together to eat this sacrifice, or peace-offering; and in Ps. cvi. 28, the writer accuses some of his countrymen of joining with the Gentiles in eating these sacrifices. What was left by the mourners was, of course, eaten by the wild animals; and in the hieroglyphical inscriptions the jackal is styled "the devourer of what is set out for the dead." The frequency of the practice in Egypt led to its being forbidden among the Jews. The same practice is to this day common in China.

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## Deuteronomy, xxxiii. 27.

"The eternal God is thy refuge, and underneath are the everlasting arms."

The Egyptian god Horus, with his outstretched arms, representing the vault of heaven. From a papyrus in

the British Museum. The beetle, or scarabæus, is the hieroglyphic for his name.

Some of the early Italian painters, such as Paolo Uccello, represented the Almighty at the head of their pictures in the same way, with the head downwards. Later painters, such as Titian, though they set the head upright, continued to show only head and arms.

Among the Egyptians this is not such an ancient way of forming the vault of heaven as the winged sun, shown in Notes on 2 Chron. xxviii. 2, and on Num. xxxiii. 16.

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## Judges, ix. 7.

"And when they told it to Jotham, he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem."

A coin of the city of Neapolis, the modern Nablous, the Shechem of the Bible. Around is written, in Greek letters, "Of Flavia Neapolis, of Palestine in Syria." In

the centre is a view of Mount Gerizim, with the city at the foot, and the Samaritan temple at the top. They are joined by a flight of steps. Judging from the coin, there would seem to be no difficulty in Jotham, when standing on the top of the hill, making himself heard by the inhabitants of the city below.

In Deut. xxvii. 4, in our Hebrew Bible, the Israelites are commanded to build their altar on Mount Ebal,—not on Mount Gerizim, where it did stand, and where we see it on the coin; but in the Samaritan copies of the Pentateuch the word is changed for Mount Gerizim. The two readings in this verse of Deuteronomy were a cause of quarrel between the two nations for centuries.

In John, iv. 5, the town is called Sychar, a name meaning *Falsehood;* which had, probably, been given to it by the Jews, in reproach for its inhabitants not worshipping at the temple in Jerusalem.

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## JUDGES, XV. 20.

"And he [Samson] judged Israel in the days of the Philistines twenty years."

The square tablet contains an inscription by the Egyptian king Rameses II., showing that he had marched through this part of Palestine northward, a little before the time of Samson. The overthrow of the Philistine power by the Egyptians, which is proved by this march, may have left that warlike nation much weakened, and a less formidable foe to the Jewish hero than they had

been. This important event is not mentioned in the Bible, but its omission is explained by the well-known fact that the Israelites had not yet extended their boundaries so far as the coast of the Mediterranean Sea.

Sculpture on the rock near Beyrout, in Syria.—From a drawing by Mr. Bonomi.

This ancient Egyptian inscription has within these few years been defaced by the general in command of the French army in Syria, who has cut his own name and that of Napoleon III. across this important historical record.

By the side of the Egyptian sculpture is an Assyrian inscription,—perhaps of Sennacherib, or perhaps of Shalmanezer. See Note on 2 Kings, xviii. 13.

1 Samuel, v. 4.

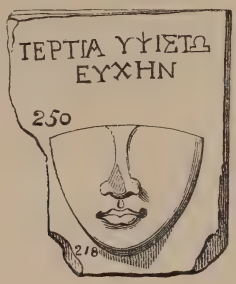
"And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him."

The figure of Dagon, the fish-god of the Philistines, who was worshipped more particularly at Azotus. It is copied from the Assyrian sculptures.

Another figure of Dagon is a man, with a cap formed like the head of a fish, and with the body and tail of the fish hanging down upon his back. At Ascalon was worshipped a goddess represented as half woman and half fish.

## 1 Samuel, vi. 5.

"Wherefore ye shall make images of your emerods; ..... and ye shall give glory unto the God of Israel."




A Greek votive tablet, with the lower half of a woman's face in high relief. She had been afflicted with some disease on her nose or mouth, and had placed this image of the diseased part in the temple, either as a prayer to the god for relief, or in gratitude for a cure. The words are, "Tertia to the Most High [offers her prayers or thanks]." From the British Museum.

In the same way the Philistines were ordered by their priests to make golden images of their diseased swellings, which were to be sent as a tribute to the God of Israel.

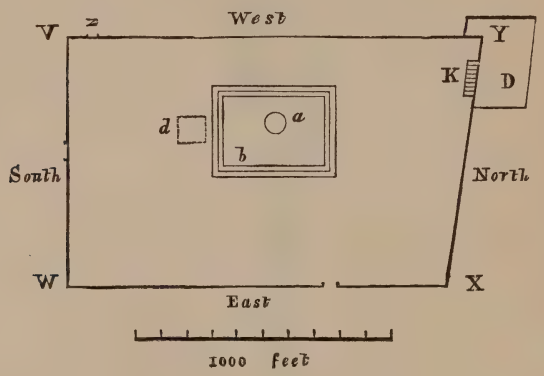
## 2 Samuel, vi. 5.

"And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals."

The Hebrew word here translated "cornet" is thought to mean the Egyptian sistrum, or tinkling-rod. The above is copied from one in the British Museum. When held in the hand and shaken, the three wires, which were passed through the six holes here shown, would make a slight noise. These instruments are seen in the hands of the priestesses in the Roman statues.

## 2 Samuel, xxiv. 24, 25.

"So David bought the threshingfloor [of Araunah] and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings."




The present ground-plan of Mount Moriah, or the hill on which the Temple stood, with the foundations of the wall which once fortified its top.—From Catherwood's Survey in Bartlett's *Walks about Jerusalem*.

V W. The south wall, 940 feet long.
W X. „ east „ 1520 „
X Y. „ north „ 1020 „
Y V. „ west „ 1617 „
*b*. A plot of ground, or rock terrace, 15 feet high, and measuring 550 feet by 450.

*a.* A round rock, 5 feet high and 60 feet across, now under the dome of the Turkish mosque of Omar.

*d.* A garden.

D. The castle.

K. Steps cut in the rock, leading to a tunneled passage by which the castle is entered.

The hill once sloped from Y to W; but the ground at K has been cut down, and the ground at W built up, so as to make the hill-top flat, and to leave the ground D, on which the castle stands, high above it.

*z* is the place of the ruined bridge which once joined the hill-top to Mount Zion, crossing over a dry valley.

We now recognise,—

*a.* The threshingfloor, afterwards the altar of burnt offering, which was in front of the House of the Lord.

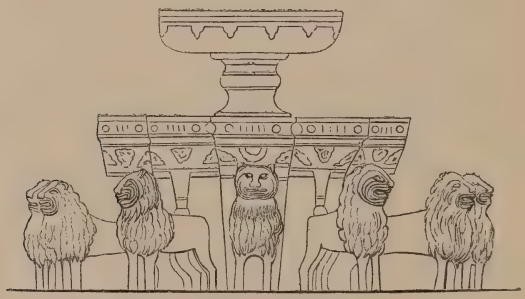
*b.* The great court (1 Kings, vii. 12), called the "great terrace," or "platform," in the Hebrew (2 Chron. iv. 9).

K. The steps on which the Apostle Paul stood when he was dragged from the Temple proper across the Court of the Gentiles into the Castle. (Acts, xxi.)

See the plan of the city in Note on Neh. iii., and a further identification of the spots in Note on Acts, xxi. 30.

## 1 Kings, vii. 23, 25.

"And [Solomon] made a molten sea [or water-cistern], ten cubits from the one brim to the other . . . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above upon them, and all their hinder parts were inward."



The marble fountain in a court of the Alhambra. It is a basin resting on twelve lions, and would seem to have been copied from Solomon's water-cistern.—From Owen Jones's *Alhambra*.

## 1 Kings, x. 11, 22.

"And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. . . . . Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks."

Arab. Ethiopian. Copt. Negro. Nubian.

Tribute-bearers bringing, among other gifts, ivory, ebony, apes, ostrich eggs, and feathers, from Ethiopia to Thothmosis III., being part of a procession sculptured on the walls of an underground tomb near Thebes. As Ophir, the port to which Solomon traded, was probably near to Souakin, on the west coast of the Red Sea, in the neighbourhood of the Nubian gold-mines, his ships naturally brought home some of the same rarities as Thothmosis received from that country. The almug wood was, probably, ebony. The Tak—here translated peacocks—probably meant parrots, which are natives of

Ethiopia. It is the root of the Greek word "psittakos"—*a parrot.* Peacocks are not found so far to the south, and the situation of Ophir must be fixed by the gold-mines. That Solomon's ships made this short voyage only once in three years is easily explained by the trade winds, which change every six months, by the slowness of the ancient navigation, and by the delay at either end. The voyage out with a north wind would occupy six months, bartering with the natives at Ophir twelve months, the voyage home with a south wind six months, and the carriage from the coast to Jerusalem and back the third twelve-month.

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## 1 Kings, x. 29.

"A chariot came up and went out of Egypt for six hundred shekels [or three hundred ounces] of silver."

An Egyptian war-chariot, with two horses.—From the sculptures of Rameses II. The king, standing in it,

holds his sword and his bow: the reins with which he guides the horses are tied to his waist. His bow-case and his quiver are fastened to the side of the chariot. The horses are in part covered with armour, made of linen or leather. Egyptian chariots were valued so much more than any others, that the best chariots in Jerusalem were called Pharaoh-chariots, as appears in the Hebrew of Solomon's Song, i. 9. See Note on Exod. xiv. 7.

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## 1 KINGS, XIV. 25.

"And it came to pass in the fifth year of King Rehoboam [B.C. 944], that Shishak king of Egypt came up against Jerusalem."

The hieroglyphical name of Amunmai Shishank, king of Bubastis in Lower Egypt, and afterwards king of all Egypt. He began to reign in about the middle of Solomon's reign, and on the decline of the Theban monarchy he conquered that city, as his name sculptured on the Theban temples amply proves. After his time the so-called Theban kings of the name of Rameses were seldom kings of Egypt; their sway was limited to their own neighbourhood, and they were usually vassals of Lower Egypt.

The king of Egypt, whose daughter Solomon married, was probably this Shishank. See 1 Kings, iii. 1, and Ps. xlv. Solomon may have married her in his old age. Shishank afterwards quarrelled with Solomon. He had formerly received into his house Hadad, the heir to the throne of Edom, and given him his sister-in-law to wife; and at length he helped Hadad to raise Edom in rebellion against Solomon (1 Kings, xi. 14–22).

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## 1 Kings, xiv. 26.

"And he [Shishak] took away the treasures of the house of the Lord, and the treasures of the king's house."

Among a number of figures of captives sculptured by Shishank on the walls of the great temple of Karnak in Thebes is the above. Every figure has his arms tied

behind, and is in part covered with a shield, on which is written in hieroglyphics his name, or rather the name of his country. These figures thus recount the conquests of King Shishank over his neighbouring enemies, and on this shield is written, 'JUDAH-MELEK-land,'—or, *the kingdom of Judah.* In this way Shishank recorded his conquest of Rehoboam; and this is the earliest Egyptian record that has yet been found mentioning any event in Jewish history. Before this time Egyptian history and the Bible run parallel; the Egyptian monuments throw much light on the Jewish laws and customs; they help us to understand the Bible history; but they do not before this record any event mentioned in the Bible. After this time the histories of the two nations are more closely united.

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## 1 KINGS, XVIII. 42.

"And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees."

The statue of an Egyptian priest or monk, in the above-mentioned attitude of silent meditation.—From the British Museum.

These figures are so common among the Egyptian statues that they teach us much of their religion. They teach us that with them this was not a momentary or occasional attitude, but that there was in Egypt a class of priests who considered patient, inactive waiting, at the foot of the statue of a god, as a praiseworthy way of passing a religious life. As we follow the Egyptian history towards modern times, we find in the second century before the Christian era full evidence of there being a body of monks living in the Egyptian temples under vows of seclusion, and maintained at the public expense.

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2 KINGS, XVII. 4.

"And [Shalmaneser] the king of Assyria found conspiracy in Hoshea [king of Israel]: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria."

The hieroglyphical name of Bokra Sevek, the Seve or So above mentioned.

The civil war between Upper Egypt and Lower Egypt, about B.C. 975, overthrew the family of Rameses, and made Shishank of Bubastis king of all Egypt. On the death of his son Osorkon, Zerah, probably a Rameses, for a short time held the chief sway; then another king of Bubastis succeeded; then two of Tanis; and, lastly, one

of Memphis. By this the country was so far weakened that about B.C. 737 Sabaothph of Ethiopia, whose capital was at Napata on the Nile, at the fourth cataract, was able to conquer the whole country, being, no doubt, welcomed in Thebes as much less of a foreigner than the kings of Lower Egypt who had lately governed them.

About B.C. 729 Sevek came to the throne of Ethiopia and all Egypt, and he endeavoured to draw away the Jewish king from his allegiance to Assyria, and to claim him as a tributary vassal of Egypt.

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## 2 KINGS, XVIII. 13.

"In the fourteenth year of king Hezekiah [B.C. 714] did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them."

The figure of the great Assyrian king, from the walls

of the palace in Khorsabad, near Nineveh.—See the Map at the Note on Gen. x. 11.

Very little is known of Assyrian history beyond what the Bible tells us; but the ruins at Khorsabad and Kouyunjik bear witness to their wealth and power, and the state of civilisation in which they lived. Sennacherib reigned from B.C. 720 to about B.C. 683, when he was put to death by his sons (2 Kings, xix. 37).

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## 2 KINGS, XIX. 9.

"And when he [the Assyrian general] heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah."

The name of Tithrak, or Tirhakah, the third of the Ethiopian kings who at this time governed Egypt in succession. He built largely at Napata, his own capital, at the fourth cataract on the Nile; and also at Thebes, in Upper Egypt; and at Tanis in the Delta. His name sculptured on these buildings proves the great size of his kingdom. He began to reign about B.C. 715, and reigned for about twenty years. On his death Egypt was again disturbed by civil wars for about fifty years.

## 2 Kings, xix. 37.

"And it came to pass, as he [Sennacherib] was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."

The eagle-headed Nisroch, the Assyrian god, sprinkling the sacred tree.—On the sculptures from Nimroud, in Bonomi's *Nineveh*. He holds in his left hand a vessel of water, and in his right hand a fir cone, which he uses as a sponge.

The sprinkling vessels of the Levites are repeatedly mentioned in the Bible, but in the Authorised Version called basons and bowls. They were made of gold or silver. As in Num. vii. they are brought full of fine

flour, we may suppose that they were of a form not unlike the bucket in the hand of Nisroch.

In the Assyrian statues the muscles are displayed in an exaggerated manner, as if the artist wished to boast of his knowledge of anatomy. If we compare them with the quiet Egyptian statues of Thebes, we should say that the Assyrian artist possessed most anatomical science, but the Egyptian most taste and judgment. The Theban statues mark a rising state of art, but the Assyrian statues its decline. This may be seen even in these small drawings, if we compare this figure with the Egyptian figures in Notes on 1 Kings, x. 11; 1 Kings, x. 29; 2 Chron. xxi. 7.

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## 2 Kings, xxiii. 29.

"In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him."

The hieroglyphical name of Pharaoh Necho II.

About fifty years after the rule of the Ethiopians in Egypt, during which years anarchy probably prevailed, Psammetichus, a king of Sais, in the west of the Delta, obtained the sovereignty of the whole country. He was succeeded by Necho II., B.C. 614, the king here spoken of.

The cities on the west of the Delta were very much influenced by Greek settlers on the coast, and under the influence of Greek civilisation, as those on the east were under the influence of their Phenician and Jewish neighbours. Thus Egypt under the kings of Sais was a very different country from Egypt under the Theban monarchs, with new aims and a new religion rising into view. Necho had a body of Greek mercenaries in his service, who are compared by Jeremiah (xlvi. 21) to fatted bullocks, who run away and will not stand to fight.

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## 2 Kings, xxv. 7.

"And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

A king of Assyria putting out the eyes of a captive. He holds him by a string which has been passed through

his lip. Two others are waiting to suffer the same punishment. In this way did the king of Babylon have the eyes of Zedekiah put out.—From Bonomi's *Nineveh.*

A pair of bronze fetters in the British Museum, brought from Nineveh, 8 lbs. 11 ozs. in weight, and $16\frac{1}{2}$ inches in length.

The rings which enclose the ankles are thinner than the other part, so that they could be hammered smaller after the feet had been passed through them. One of these rings has been broken, and when whole the fetters may have weighed about 9 lbs.

## 1 Chron. iv. 18.

"And these are the sons of Bithiah the daughter of Pharaoh, which Mered took."

Pharaoh Atenra-Bachan, or Inarus.

Pharaoh Amyrtæus.

These two Egyptians rebelled successfully against the Persians, and each ruled as king, or Pharaoh, for a few years over his own half of Egypt. They were then conquered and put to death by Artaxerxes Longimanus, B.C. 454. He, however, made their sons satraps of their provinces on the re-establishment of the Persian power in Egypt. This was some few years after Ezra had been allowed by the Persians to return to Jerusalem as high priest, and governor of the province. Hence, while Jews and Egyptians were alike allowed by the Persians to live under the government of native satraps, or viceroys, Mered, the son of Ezra, may well be supposed to have married a daughter of one of these two Pharaohs, the sister of a satrap of part of Egypt.

## 2 Chronicles, xiv. 8.

"And Asa had an army of men that bare targets and spears, out of Judah . . . . . and out of Benjamin, that bare shields and drew bows."

This figure of an Egyptian soldier, bearing a spear and target, is from the *Description de l'Egypte*, iv. 46. Such, also, was the shield which was carried before Goliath when he fought with the young David (1 Sam. xvii. 7). We learn from 1 Kings, x. 16, that the target, or large shield, weighed five times as much as the smaller shield; but in 2 Chron. ix. 15, it is described as only twice the weight. Such, however, was the great weight of this piece of armour that it made it suitable for a noble warrior, who was himself partially clothed in metal, to have a servant called his armour-bearer to accompany him, to carry this and perhaps his helmet. It is of this target that the Psalmist speaks when he says, "With favour wilt Thou encompass him as with a shield." (Ps. v. 12.)

## 2 Chronicles, xiv. 9.

"And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah."

Ze-ra, *Son of the Sun*, a title of every Egyptian king,—here, perhaps, meaning Rameses VII. of Thebes. Though calling him a Cushite or Ethiopian, the writer probably only meant that he was of the Upper Country, as distinguished from the kings of Lower Egypt, who had latterly held sway over both kingdoms. Ethiopia, as distinguished from Upper Egypt, had not yet risen into power.

Shishank of Bubastis and his son Osorchon may have governed Egypt for about fifty years; but on the death of Osorchon, Bubastis was no longer strong enough to hold itself independent of Thebes. At that time, about the year B.C. 925, Zerah the Ethiopian invaded Judea with an army of chariots, which could only have been Egyptian; and if we count the succession of generations, Rameses VII. may have been ruling in Thebes, and he, probably, made this vain attempt to rival his great predecessors in making himself master not only of Lower Egypt, but of the neighbouring Judea.

## 2 Chronicles, xxi. 7.

"Howbeit the Lord would not destroy the house of David, because of the covenant that He had made with David, and as He [had] promised to give a light [or lamp] to him and to his sons for ever."

The figure of the Egyptian god Thoth, known by his ibis-shaped head. He has a cow's tail tied to his girdle, and hanging down behind, which is an ornament worn by the Egyptian kings. He is hanging up a lamp upon the heavens in honour of the deceased king Oimenepthah I. The horizontal bar represents the vault of heaven. In this way the Egyptian described the stars as lamps hanging down from heaven.—From the Sarcophagus of Oime-

nepthah in Sir John Soane's Museum. By the Jews, as long as a man and his posterity were prosperous, his lamp was said to be shining in heaven. And when a man's family was destroyed, his lamp was said to be put out. So in Prov. xiii. 9, "The lamp of the wicked shall be put out;" and again in Prov. xx. 20, and xxiv. 20.

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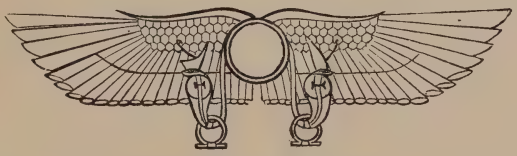
## 2 Chronicles, xxviii. 2.

"For he [Ahaz] walked in the ways of the kings of Israel, and made also molten images for Baalim."



The winged sun of Thebes.

The Assyrian god Baal, *the Sun*, in the form of a winged man without legs, holding a bow in his left hand, placed within a ring. Over it is placed the Egyptian winged sun, to show that the Assyrians copied from the Egyptian emblems.

The nations around the Israelites worshipped a variety

of idols under this name, as Baal-ammon, Baal-zephon, Baal-gad, Baal-zebub.

Baal had also been used as a name for God by the northern half of the Israelites, though scrupulously rejected by the southern half. Thus the prophet Hosea (chap. ii. 16) describes God as saying that He will no longer be addressed as Baal; and Saul's son, who (1 Chron. viii. 33) was named Esh-baal, or *man of Baal*, was by the men of Judah nicknamed "Ish-bosheth," or *man of shame*. (See 2 Sam. ii. 8.)

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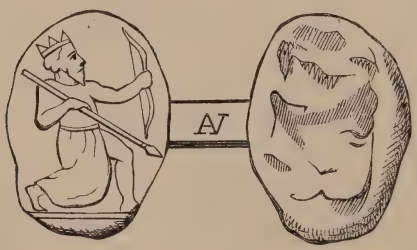
## Ezra, ii. 69.

"They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments."



A golden daric, from the Pemberton Collection,—probably a double drachma or dram. It weighs about 129 grains. On one side is the Persian king as an archer, and on the other side are the rude marks of the hammer; as these very early coins had no sculptured reverse, nor were they made round. This Persian coin

may have been of the age of Darius I., B.C. 500; and it has been thought to have received its name of daric-mina from the king's name. But by the Greeks the coin was called the "archer," from the figure upon it; and the Hebrew word daric means *to aim*, or *shoot*. Hence the figure of the archer impressed upon it has a better claim than the king to be the origin of its name.

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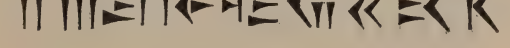
## EZRA, VI. 12.

"I Darius have made a decree; let it be done with speed."



DARIUS THE KING.

The above is written in the arrow-headed or wedge-shaped letters of Persepolis, and is copied from a small cylinder in the British Museum.

The sculptors of Babylon, and of Nineveh also, though writing other languages and using other alphabets than the above, yet made every stroke of the same wedge-like form; and to the unlearned the inscriptions of the three nations appear all alike.

Among the sculptures from the East are several trilingual inscriptions, containing decrees made by the Persian kings in the above three languages—those of Persia, of Nineveh, and of Babylon, but all with these wedge-shaped strokes.

These characters were written like the European writing, from left to right, and not like the Hebrew, and

Arabic, and modern Persian, in the other direction. The points of the letters, also, are in the same direction as ours, as shown by comparing them with our C, E, F, L, t, r, k. The Hebrew letters, which are read in the other direction, have their points also facing the other way. In the hieroglyphics alone does the reader meet the points of the letters.

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## Nehemiah, iii.

Map of the ancient city of Jerusalem, with the probable situation of the gates.

Verse

1. A. The Sheep Gate, mistranslated the sheep market in John, v. 2.
3. B. The Fish Gate.
6. C. The Old Gate; called Gate of Ephraim in chap. viii. 16, and First Gate in Zech. xiv. 10. Within this gate was a broad place, or market, called the Street of the Gate in 2 Chron. xxxii. 6.
8. D. The Broad Wall.
11. E. Tower of the Furnaces.
13. F. Valley Gate.
*g*. Perhaps Gate of Benjamin (Zech. xiv. 10).
14. G. Dung Gate.
15. H. Fountain Gate.
„ I. Pool of Siloah, called Pool of Siloam in John, ix. 7.
„ J. Stairs by the King's Garden.
K. House of King Solomon (1 Kings, vii. 1).
16. L. House of the Mighty; the Building toward the West (Ezek. xli. 12).
M. House of the Lord (1 Kings, vi. 1); distinguished in 2 Chron. xxviii. 24 from the House of God, by which the whole enclosure, or holy area, was meant.
19. N. Armoury at the Turning of the Wall; the Building eastward (Ezek. xli. 15); the House of Asuppim, or *the Stores* (1 Chron. xxvi. 15).
20. *n*. The Turning of the Wall.
24. O. The Corner.
25. P. The Tower which lieth out; the Castle (Acts, xxi. 37); the Castle of Antonia (Josephus).
„ Q. The King's high house, built for Solomon's queen (1 Kings, ix. 24).
26. R. Water Gate; Corner Gate (2 Chron. xxv. 23).

Verse

*s*. Street, or Broad Place before the Water Gate (Neh. viii. 3); Street of the House (Ezra, x. 9); Broad Court before the Holy Porch (1 Esdras, ix. 41); the East Street, or Broad Place (2 Chron. xxix. 4).

T. The Lower Pool, from which Hezekiah turned aside the water into his new pool within the walls, in preparation for the siege of the city (Isa. xxii. 9; 2 Chron. xxxi. 30).

29. U. East Gate.

W. Parbar, *the Suburb* (1 Chron. xxvi. 18); the second city of 2 Kings, xxii. 14, and Neh. xi. 9, in the Hebrew.

X. Shallecheth, *the Bridge*, from the king's house to the Temple (1 Chron. xxvi. 16); Solomon's Ascent (1 Kings, x. 5); the Upper Gate (2 Chron. xxiii. 20).

Z. Hezekiah's Pool (2 Kings, xx. 20).

The wall from I to *n*, which encloses the suburb Ophel, may be the embankment called Millo, which goeth down to the Pool of Siloah (2 Kings, xii. 20).

## Esther, i. 1.

"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces)."

The king here called Ahasuerus was, probably, Xerxes I., one of the greatest of the Persian kings, though that name was also given to several others: as in Ezra, iv. 6, it means Cambyses; and in Ezra, vii. 1, Xerxes I. is called Artaxerxes. In each case we learn what king is meant, not by his name, but by the events spoken of. That Xerxes I. was master of Egypt and Ethiopia we know from finding his name in hieroglyphics as here given, which is copied from the inscriptions sculptured in Egypt to his honour. It is spelt K, Sh, I, R, Sh; and may easily have resembled his real Persian name quite as closely as Xerxes, which was the Greek way of writing it. He reigned from B.C. 485 to 464.

## Esther, viii. 10.

"And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries."

The runners in the service of the King of Assyria.—From a sculptured slab in the British Museum. They wait by the side of their horses, ready to carry his commands into the provinces, and were as necessary a part of his state and dignity as were his guards. The horses are lightly clothed, not covered with leathern armour, like those of the soldiers in the Assyrian sculptures, and those of the Egyptian war-chariot in Note on 1 Kings, x. 29.

As the kings of Judah possessed fewer horses, their runners probably went on foot. These men are in our Authorised Version called the Pelethites (2 Sam. viii. 18).

JOB, III. 8.

"Let them curse it that curse the day,
Who are ready to raise up their mourning."

Or, according to the margin of the Bible,—

"Who are ready to raise up a leviathan."

The Egyptian priests were not content to gain a sway over the minds of their countrymen by their superior learning, but they practised the pretended arts of fortune-telling and using charms; and to strengthen the belief of their followers in their supernatural powers, they added thereto the more real tricks of ventriloquism, handling serpents, and playing with crocodiles. Such were the men spoken of in our text, who undertook to declare a day unlucky with their curses; and to prove their power to do so, would show that they could at least play with

the crocodile without being hurt. The leviathan of the Authorised Version means the Egyptian crocodile. When the Romans conquered Egypt, and carried away as trophies a number of the statues and obelisks, they also took many of the rare animals to exhibit to the crowds in the theatre; and with the crocodiles they took some of the Egyptians, who could amuse the spectators by their skill in playing with them. Our figure is from a Roman statue now in the British Museum, representing an Egyptian and a crocodile as exhibited in the theatre in Rome.

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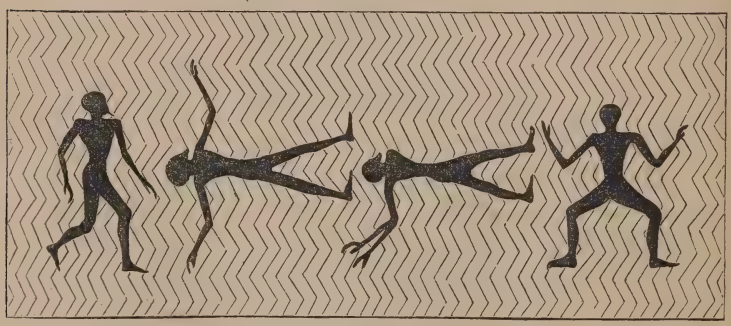
## JOB, XXVI. 5.

"Dead things [or ghosts, or evil spirits] are born beneath the waters, and are the inhabitants thereof."



These evil spirits of the water are shown to us among the sculptures on the sarcophagus of Oimenepthah, king of Egypt, now in Sir John Soane's museum. They are of four classes, as here seen. The wavy lines represent the water.

They are often mentioned in the Bible, but in the Authorised Version are called "the dead." Thus we should read, Prov. ii. 18, "For her house inclineth unto death, and her paths unto the evil spirits:" Prov. ix. 18, "But he knoweth not that evil spirits are there, and that her guests are in the depths of hell."

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## JOB, XXXVIII. 17.

"Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

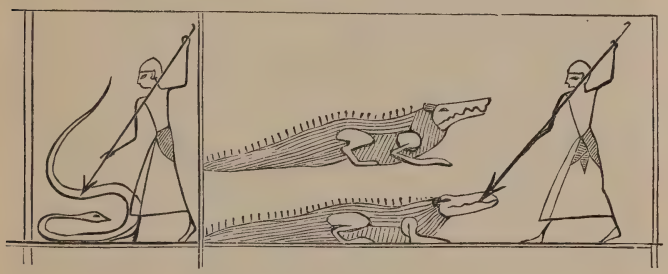
On the sarcophagus of Oimenepthah, mentioned in the former Note, we see the several scenes or events which,

according to the Egyptian mythology, were supposed to take place in the regions of the dead, or in the valley of the shadow of death. Each of these scenes is divided from the next by a tall door, turning upon pivots instead of hinges, and guarded by a serpent, as here represented. There we see the Egyptian opinion of the trial of the dead, the employment of the good, the punishment of the wicked, the warfare against the serpent of evil and its overthrow, with a variety of superstitions very foreign from the Jews; but yet some such opinion about the unknown world beyond the grave may have been in the mind of the Hebrew writer.

In the British Museum is a stone door brought from Syria, which turns upon pivots like this door; and the large doors for the gates or entrances of the courts of Solomon's Temple probably turned upon iron nails or pivots of this form (1 Chron. xxii. 3), while the small doors of the house turned upon hinges of gold (1 Kings, vii. 50).

## Psalm xxiii. 4.

"Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me."

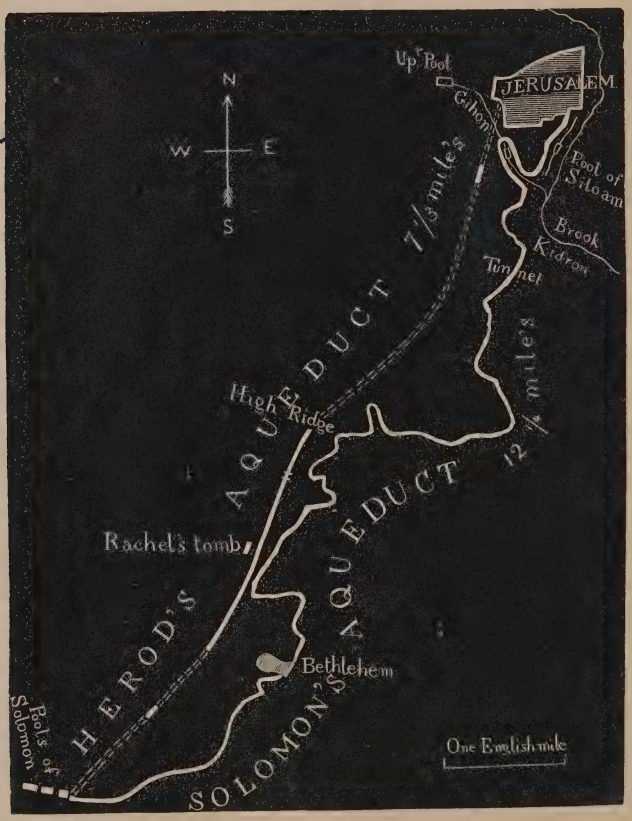


An Egyptian overcoming some of the dangers which he meets with in passing through the Valley of the Shadow of Death.—Copied from the Turin Papyrus, called the "Book of the Dead," chap. xxxii. xxxiii.

Other dangers that the Egyptian was supposed to meet with in this valley were from the Cabeiri gods—the gods of punishment—who attack him with swords.

## Psalm xlvi. 4.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High."




The Aqueducts which brought a supply of water from Solomon's Pools into Jerusalem.

The first was an open, paved trench, which skirted the hills with a continual fall, except that for a very short distance it ran in a tunnel; and again, in a pipe, it crossed first the valley of the Gihon into the city, and then the valley of the Tyropæon by a second pipe into the holy place, or Temple-yard.

This aqueduct was broken by Hezekiah on the invasion of the country by Sennacherib, lest the Assyrian army should make use of the water. (See 2 Chron. xxxii. 4.)

Herod afterwards made a new aqueduct, which ran from the same pools in a more straight direction, and not on a level. The water passed through a pipe made by a series of hollowed stones, which fitted one into the other, and it thus reached Hezekiah's Pool on the west side of the city.

Such aqueducts gave rise to the simile in Prov. xxi. 1, which should be translated,—

"The king's heart is a water-pipe in the hand of Jehovah: He turneth it whithersoever He will."

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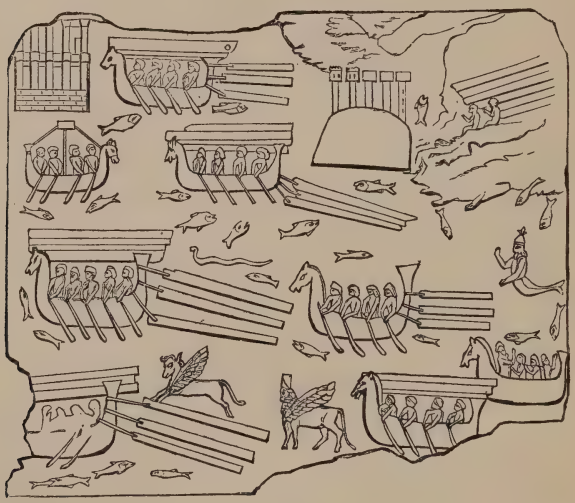
## Psalm xlviii. 7.

"Thou breakest the ships of Tarshish with an east wind."

We learn from Herodotus that the miraculous destruction of Sennacherib's army, B.C. 714, which is described in 2 Kings, xix. 35, took place at the siege of Pelusium, the frontier town of Egypt, on the side towards Palestine. For this siege supplies by sea would be wanted, which would be brought in Phenician ships, furnished by the

city of Tyre, which had resisted the arms of Shalmanezer, but was now at peace with Sennacherib. The sculpture below, published in Botta's *Nineveh*, from the walls of the Assyrian palace, seems to represent the transport of these supplies. That the ships are Phenician—called ships of Tarshish—appears from the horse's head on the prow. That they are in the service of Assyria is shown by the Assyrian god, the winged bull, which accompanies



them. Dagon, the god of Azotus, half man and half fish, tells us that they are passing by the coast of the Philistines. The island city, from which they are bringing the timber, may be Tyre; and the hill behind, from which the timber is cut, may be Lebanon, which there reaches the coast. The wreck of these vessels, as described in our text, would deprive the Assyrian army of the necessary supplies for the siege, and hasten their

retreat. Our sculpture, and the information of Herodotus, closely connect this psalm with the destruction of Sennacherib's army. Moreover, Sennacherib twice passed by Jerusalem without venturing upon a siege of the city, as mentioned in verse 4.

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## Psalm cx. 1.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

In this picture the Egyptian artist makes use of the same thought as the Psalmist; the figure of speech is represented to the eye. The Egyptian king Rameses II. is here standing upon his enemies. It is taken from the sculpture in the temple of Beit-el-Welbe, in Nubia, of which a cast is in the British Museum. The king holds

a bow and a battle-axe. His short clothing reaches only to his knees. Behind him hangs a cow's tail, one of the usual badges of royalty, which is also worn by a god in p. 80. He has sandals on his feet, but no helmet.

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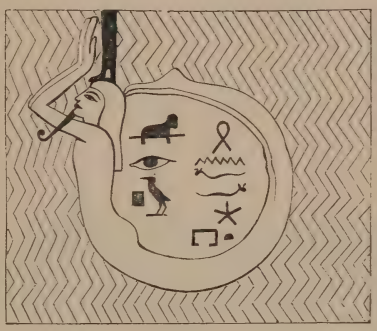
## Psalm cxliv. 12.

"That our daughters may be as corner stones [or, more literally, as columns], polished after the similitude of a palace."

The reader may, perhaps, have seen or heard of the Greek columns in the form of women, called Caryatides. The above is from one now in the British Museum. It is one of six of these figures which once supported the portico of a small temple in Athens, called the Temple of Pandrosos, built about B.C. 500.

## Proverbs, viii. 27.

"When He prepared the heavens, I [Wisdom] was there: when He set a compass [or drew the circle] upon the face of the deep."

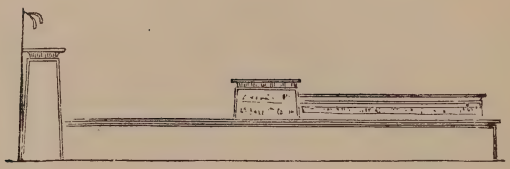


The Egyptian figure of the earth, a round plain, floating on the surface of the water, and surrounded by the body of the god Osiris. The earth itself was supposed to be the goddess Isis; and upon the head of Osiris stands Neith, the goddess of the heavens, or sky, holding up the sun.—From the sarcophagus in Sir John Soane's museum.

This opinion of the earth being a round plain was common to all the nations of antiquity; and it was only corrected when Eratosthenes, the Alexandrian astronomer, showed, from the sun at the same moment throwing shadows of different lengths at towns differing in latitude, that it was a ball. This was in the second century B.C. But even then the new opinion was by no means generally received, and was firmly rejected by the theologians. (See Note on Gen. ii. 10.)

## Proverbs, xvii. 19.

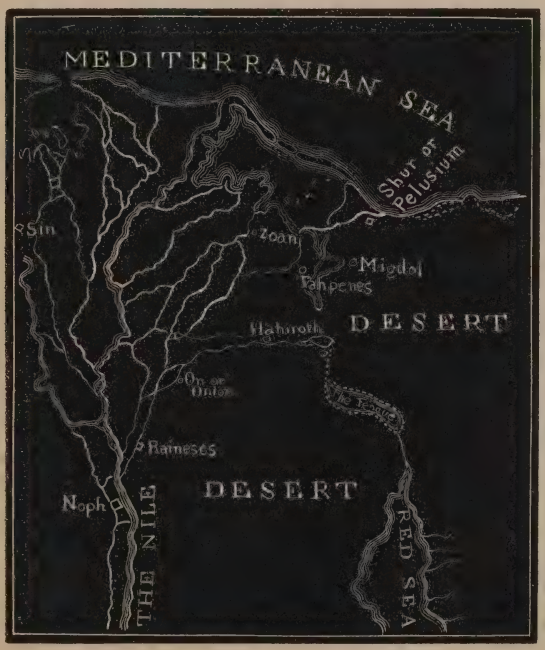
"He that exalteth his gate seeketh destruction."



We have no ancient Jewish buildings remaining, but we may reasonably suppose that they were, in part, built upon the Egyptian plan. This elevation of the temple of Kalabshe, in Nubia, shows us the low, covered rooms, with a portico rather higher than the main building. The building is enclosed within a wall, which adds a court-yard in front of the portico; and at the entrance of this court-yard is a gateway, which is again more lofty than the portico to which it leads. From our text we learn that private houses were sometimes so built ostentatiously, with a lofty gateway, which would naturally breed jealousy in the neighbours, and invite the visits of the tax-gatherer; and, in a time when law was weak and property very unsafe, might easily lead to the ruin of its owner. Against such boastful architecture, in any private house, our text wisely warns the reader.

## Isaiah, xi. 15, 16.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."




Map of part of Lower Egypt, &c.

A Map of part of Lower Egypt, with the towns mentioned by the prophet, showing the tongue of the Red Sea as now cut off by the sands, and called the Bitter Lake, and showing the spot where the Israelites under Moses crossed the sea, now a dry passage between the two waters.

1. Migdol, or Magdolon.
2. Tahpenes, or Daphnæ.
3. On, Onion, or Vicus Judeorum.
4. Rameses, Bethshemish, or Heliopolis.
5. Pibeseth, or Bubastis.
6. Noph, or Memphis.
7. Zoan, or Tanis.
8. Hahiroth, or Heroöpolis.

Of these the first three, together with Shur and Hahiroth, were probably the five in which the language of Canaan was spoken (chap. xix. 18). On, or Onion, called Aven, or *vanity*, in Ezek. xxx. 17, by the addition of a letter, seems to have been that called by Isaiah the City of Destruction. By these reproachful names the two prophets meant, perhaps, to blame the altar which was erected to Jehovah, in rivalry to that in Jerusalem, and in opposition to the command in the Mosaic law that in Jerusalem alone should there be an altar.

When the writers of the Septuagint—the Alexandrian translation of the Bible—say that On meant Heliopolis, and change the words of Isa. xix. 18, from the City of Destruction into the City of Righteousness, we are inclined to distrust their truthfulness, and to think they wished to screen their city Onion and their altar from the reproach of the prophets.

## Isaiah, xiii. 21.

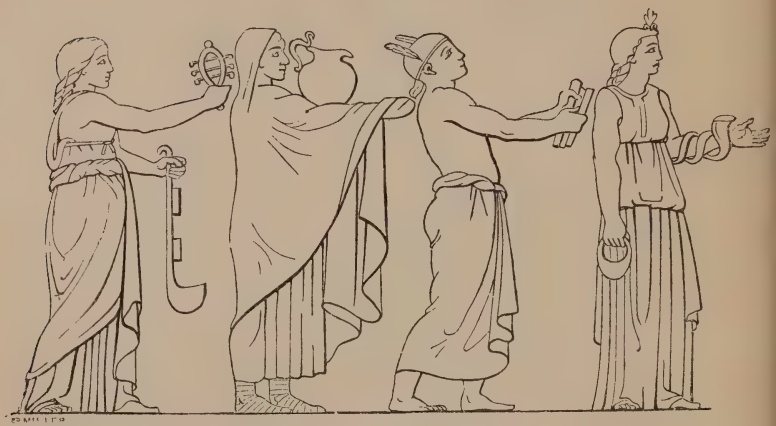
"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."

The figure of an imaginary being called a Satyr, half man and half goat.—From a statue in Rome.

The ancients, at one time, probably believed that there really were such beings; but the representations of them vary. Sometimes they are men, with little more of the goat than a tail. They were supposed to be peculiarly endowed with sensual propensities, and to accompany the god Bacchus in his drunken processions. This satyr carries a basket of grapes on his head, to show his love of wine.

## Isaiah, xix. 3.

"And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."



Egyptian priests and priestesses.—From a Roman bas-relief in Bartoli's *Admiranda.*

The first is the serpent-charmer, called in the Hebrew a "whisperer," from their custom of speaking to the serpent in an under-tone. She carries the serpent coiled round her left arm.

The second the scribe, who carries a book-roll, from which he is reading aloud. He has feathers in his cap, from which he is also named a pterophorus.

The third is the prophet, or fortune-teller. He carries a large jar, or speaking bottle. He is a ventriloquist, and he pretends that the bottle, which is supposed to contain a familiar spirit, answers the questions of those that consult it as to the future, while in reality he speaks without moving his lips.

The fourth is the singer, or musician. She carries the systrum, or tinkling rod, mentioned in Note on 2 Sam. vi. 5.

Of these priests the serpent-charmer and the owner of the familiar spirit are mentioned in our text, and called in the Hebrew the "whisperer," and the "speaking bottle." These speaking bottles are more particularly mentioned in 1 Sam. xxviii., when Saul very properly wishes to drive their owners out of the land as impostors, but afterwards goes to Endor to consult one himself.

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## Isaiah, xix. 15.

"Neither shall there be any work for Egypt, which the head or tail, branch [more literally, palm-branch] or rush, may do."

The prophet contrasts the lofty palm-tree with the humble rush in the ditches. They are two of the important productions in Egypt, the first for its beauty, the second for its usefulness. The palm-tree of Lower Egypt is the *Phœnix dactylifera* of the botanists, and is the same as the palm of Palestine. It has an unbranching

stem, and is thus distinguished from the Doum palm of Upper Egypt, of which the stem is forked again and

Palm-tree of Lower Egypt.

again into two branches. Its wood is of very little use for timber.

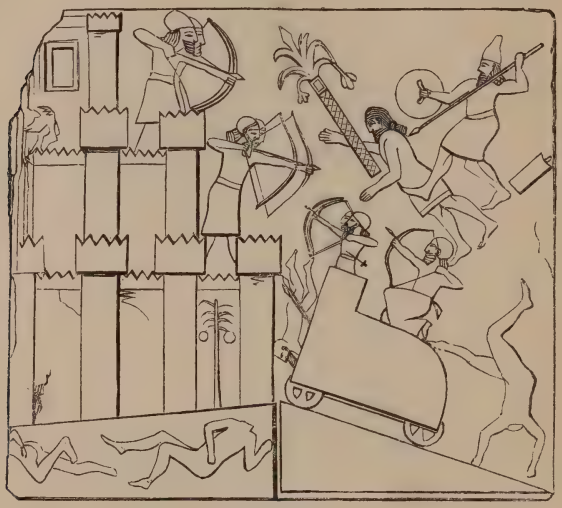
The papyrus rush is a native of the upper valley of the Nile, above the Ethiopia of the ancients; but it used to be largely cultivated in Egypt, and furnished the writing paper of the world, except in the few cases where the more expensive leather or parchment was employed. For this purpose its stalk was split into thin slices, two

Papyrus rush.

courses of which were laid crosswise, and glued together by the natural juice of the plant. Cordage was also made of the papyrus rush, as were wicker boats, which, as we learn from Isa. xviii. 2, would seem to have been used even on the Red Sea, and certainly on the river Nile.

ISAIAH, XXIX. 3.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee."



The siege of a city, by means of an earth-mound.—From the sculptures brought from Nimroud, in Bonomi's *Nineveh.*

The besieging army are shown to be Assyrians by the pointed cap worn by one of the soldiers. They have cut down a date-bearing palm, which the Jews were forbidden to do in an enemy's country by the Mosaic law of Deut. xx. 19. Of the three ranges of walls by which the city is guarded the lowest is higher than a full-grown palm-tree, and to attack these a mound of earth has been heaped up. Up this is rolled a castle on wheels, by

means of which the besiegers are put more on a level with the defenders. This was the practice of a besieging army as early as the time of David (see 2 Sam. xx. 15).

In the infancy of the engineering art mounds of earth were used much more than they are now. They were used by builders where we should use scaffolding of wood; and in particular the buildings of Egypt, where wood was scarce, were raised by such means. A stone was thus rolled on rollers up an inclined plane into its place on the top of a temple, when we should raise it by cords, pulleys, and beams of wood.

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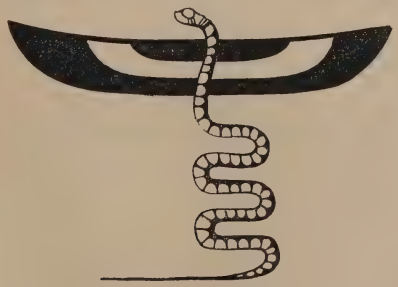
## Isaiah, xxx. 6.

"Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them."



The fabulous winged serpent of the Egyptians, called a seraph in the Hebrew.—From the sarcophagus of

Oimenepthah. The Egyptian sculptors, with their remarkable fertility of invention, represented these seraphs among the other grotesque beings with which they peopled the unseen world; and travellers, when they had seen so many wonders in that wonderful country, and were told of others, were naturally puzzled, and in doubt as to which were real and which were imaginary. Herodotus made inquiry after these winged serpents, but was not able to see them. He was there in the autumn and winter, and was told that they flew over from Arabia in the spring, and were then killed by the ibis (lib. ii. 75).

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## Isaiah, xliii. 3.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."

The head of Cyrus, king of Persia.—From a sculpture in Persepolis. He wears the head-dress of an Egyptian god, or king. The ram's horns are those of the god Kneph; and above them are two asps, or sacred serpents,

each with a sun on its head; and between these are three other ornaments, not strictly Egyptian.

The prophet tells us that God promised to give Egypt, Ethiopia, and Seba or Meroë, to Cyrus, as a ransom, for his allowing the Jews to return home from their captivity in Babylon. This they did under Prince Zerubbabel, B.C. 536. (See Ezra, i.) This sculpture, in agreement with the words of the prophet, shows Cyrus as already styling himself master of Egypt, and explains that his invasion of Asia Minor was only preparatory to the more distant warfare. Death, however, stopped these intentions; but the prophecy may be said to have been fulfilled in the person of his son Cambyses.

Seba, the country here mentioned with Egypt and Ethiopia, has been thought to be Meroë; at any rate, it was a country beyond Ethiopia. But as the Hebrew name of Egypt usually meant Lower Egypt, and Upper Egypt was often called Ethiopia, Seba may mean Nubia, where the town of Seboua was a place of considerable importance.

This is the hieroglyphical name of Cambyses, king of Persia, copied from the Egyptian monuments sculptured in his honour after he had made himself master of that country, towards which, as we have seen, his father Cyrus had been marching. It is spelt "Kanbosh."

Cambyses began his mad and violent reign B.C. 529. One of his first acts was to forbid the rebuilding of Jerusalem, which his father Cyrus had allowed. (See

Ezra, iv., where he is called Ahasuerus by the Hebrew writer, and in the same chapter Artaxerxes by the Chaldee writer.) He conquered Egypt in the year B.C. 523, and thus received part of the reward which Isaiah had promised to Cyrus. In the next reign—that of Darius—Ethiopia was, in name at least, added to the Persian monarchy.

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## Isaiah, lix. 1.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

The Egyptian sculptor, as shown in our woodcut, makes use of the same bold figure as the Hebrew poet. He gives to his god, the sun, a hand at the end of every

ray of light, and thus tells us that his power is felt wherever his light shines. The same figure was also made use of by the Persians, in their flattery of their kings; and one of them, Artaxerxes, the son of Xerxes I., was styled Long-armed, or Longimanus, because his sway reached over so much of Asia and Africa. This sculpture was probably made in his reign. It represents Thannyras, the son of Inarus, whom Artaxerxes had made satrap of Egypt, worshipping the sun as his god, in disregard of the religion of his nation, but in obedience to the wishes of the Persians, who had broken the statues of the Egyptian gods, and who wished to force their religion upon the Egyptians.

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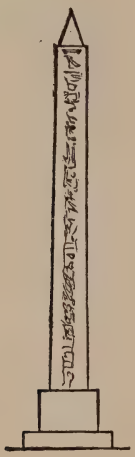
## JEREMIAH, XLIII. 13.

"He [Nebuchadnezzar] shall break also the images of Beth-shemesh, that is in the land of Egypt."

Beth-shemesh, *the city of the sun*, is better known by its Greek name Heliopolis, of the same meaning. Its Egyptian name, Rameses, also carries the name of the sun. The word "images" may be better translated "pillars," and may, perhaps, mean obelisks, of which one very remarkable one is still standing to mark the site of the once celebrated city.

The obelisks of Egypt are all of a single stone. They are of granite, quarried from the neighbourhood of Syene,

at the first cataract. That of Heliopolis is fifty-eight feet high, and is carved on each of its four faces with a single line of hieroglyphics in honour of Osirtesen I., a



king who reigned in Thebes about B.C. 1600; but it was probably made by one of the later kings of Thebes, after the whole country was brought under one sceptre.

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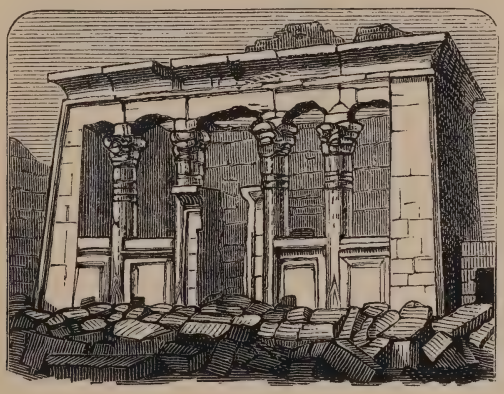
## JEREMIAH, XLIII. 13.

"And the houses of the gods of the Egyptians shall he burn with fire."

That the massive stone temples of Egypt were sometimes destroyed by fire, and that this was one of the means by which a conqueror, when opposed to the religion, did attempt to destroy them, is shown in

this view of the temple at Kalabshe, in Nubia. The architrave, which rests upon the columns, has been cracked, and in part crumbled to dust, by fires, which must have been lighted on each of the dwarf walls below.

The village of Kalabshe—the Talmis of the ancients—is thirty-four miles to the south of Syene. Its large temple was built under the Roman Emperor Augustus and his successors, on the plan of the ancient temples of Egypt, though with a lessened elegance and good taste. Its portico, here represented, stood within a spacious



court-yard. The capitals of the columns are clusters of lotus flowers. The dwarf walls between the columns, though part of the original design, are built like an after addition. They mark a very early change in the Egyptian religious worship, made about B.C. 1200, when the priests thought proper to shut in the ceremonies more closely from the gaze of the laity in the court-yard. Behind the portico were the sacred rooms, now in ruins. The destruction was, probably, caused by the barbarians in the fifth century after Christ.

JEREMIAH, XLIV. 17.

"But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her."

The worship of the goddess Isis, the queen of heaven, and of her infant son Horus, was very popular in Lower Egypt, where the religion was not quite the same as in Upper Egypt. In both countries they thought that they were beloved by the gods; but in the Upper Country they professed to love their gods in return, which was a feeling not shown in the Lower Country. In Lower Egypt their gods were objects of fear, such as the pigmy Pthah, an ugly dwarf Hercules; and the Cabeiri, the punishing gods: and there Typhon, the accusing Satan, was sometimes placed in the judgment-seat of Osiris to judge the dead. As these opinions grew, the human mind, with a natural reaction, looked elsewhere to find

an object of love; and for this purpose they brought forward the goddess Isis and the child Horus. The worship of Isis maintained its popularity till the fall of the pagan religion. It was eagerly adopted by the Romans when they conquered Egypt. Such was the demand for pictures of her in Rome that, according to Juvenal, the Roman painters lived upon the goddess. Pictures of Isis and Horus were as common in Rome under the emperors, as those of the Madonna and child have since been under the popes.

Our figure is from a small porcelain image, made to be hung round the neck with a thread, which was passed through the hole near the head.

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### JEREMIAH, XLIV. 30.

"Thus saith the Lord; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life."

The hieroglyphical name of Hophra Psammetic, the Pharaoh-hophra of the Bible, or Psammetichus III. He came to the throne about B.C. 590. His capital city was Sais, in the western side of the Delta, called in Ezek. xxx. 15, "Sin, the strength of Egypt." Like his predecessors of

the same city, he very much cultivated Greek arts and civilisation. He had a body of Greek mercenaries in his army, who, in Jer. xlvi. 21, are compared to fatted bullocks. Whether the Babylonians, under Nebuchadnezzar, had already engaged the service of the Greeks in their armies is doubtful; but very possibly the words "the oppressing sword" of chap. xlvi. 16, and l. 16, might be translated "the sword of the Ionians." If that is their meaning, it would show that in the wars between Hophra and Nebuchadnezzar, Greeks were employed on both sides.

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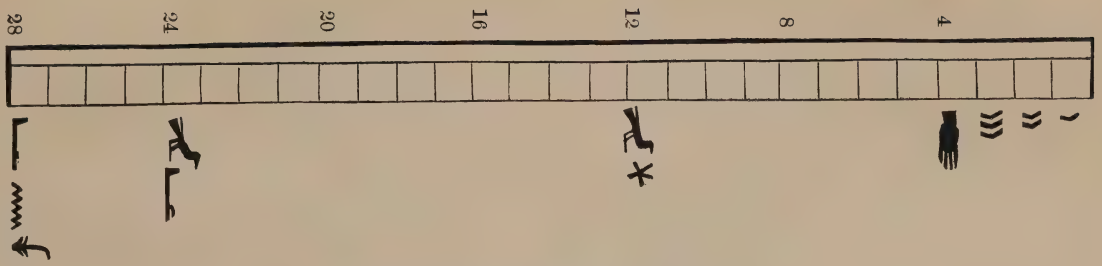
## Ezekiel, xl. 5.

"And in the man's hand a measuring reed of six cubits long by the cubit and a hand-breadth."

On the next page is a copy of an Egyptian royal cubit, of a cubit and a hand-breadth.

The royal cubit may also be meant in 2 Chron. iii. 3, by "the cubit after the former (or principal) measure." Its Egyptian name "royal" may be explained as simply meaning the larger; as in Amos, vii. 1, the larger of the two crops of grass is called the "king's mowings."

Our own yard-measure—a double cubit—would seem to have been formed from the Egyptian measure. It will be observed that we did not learn our measures of length from the Romans, as they do not agree either with the Roman foot or Roman *passus*,—a double-step. We probably gained them through the Italians, as their *palma* is the span of the Egyptians, about a quarter of a yard.

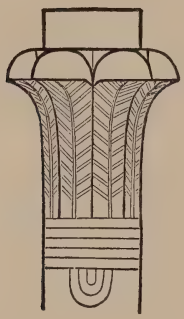



An Egyptian royal cubit of $20\frac{2}{3}$ inches.

4 fingers = 1 hand-breadth.
12 „ = 1 span, nearly 9 inches, marked by a bird's foot.
24 „ = 1 cubit, nearly 18 inches.
28 „ = 1 royal cubit,—a cubit and a hand-breadth.

## Ezekiel, xl. 16.

"And upon each post were palm-trees."



The above palm-leaf capital is from an Egyptian column in a rather modern temple on the island of Philæ, built under the Ptolemies shortly before the Christian era. The older Egyptian columns have the capitals copied from the papyrus and the lotus; but this figure explains what the Hebrew writer probably meant to describe.

## Ezekiel, xliii. 13–17.

[*Corrected translation.*]

"And these are the measures of the altar after the cubits (the cubit is a cubit and a hand-breadth). And the hollow [or trench] shall be a cubit [deep], and a cubit broad, and the border thereof by its edge round about shall be a span. And this shall be the ditch [or drain] of the altar.

"And from the hollow on the ground to the lower platform shall be two cubits. And the breadth shall be one cubit. And from the lesser platform to the greater platform shall be four cubits, and the breadth one cubit; and from the Harel-platform [or mount of God] shall be four cubits. And from the Ariel-altar [or hearth of God] and upward shall be four horns.

"And the Ariel-altar shall be twelve cubits long and twelve broad, square in its four sides. And the [Harel-] platform shall be fourteen cubits long and fourteen broad in its four sides. And the border round about it shall be half a cubit. And its hollow shall be a cubit round about. And its steps shall look toward the east."

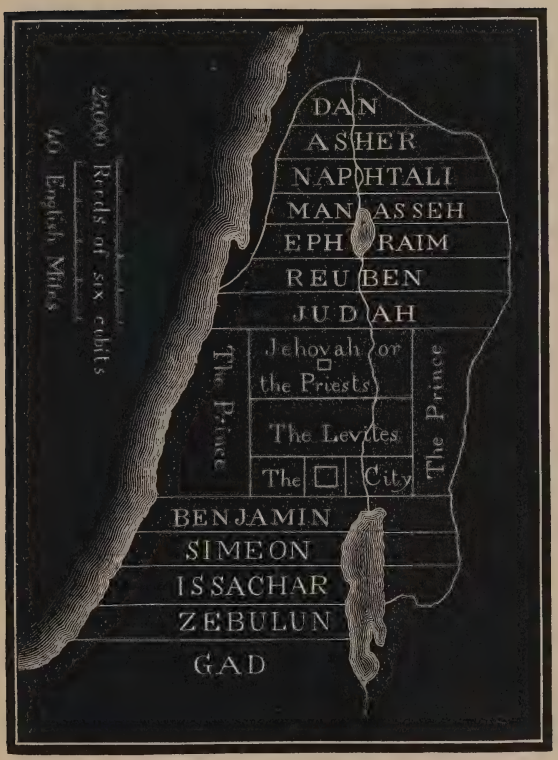
A B. Section from east to west of the raised plot of ground in the middle of the temple yard, 450 feet, or 300 cubits, across.—From Catherwood's *Survey*. On this now stands the Mosque of Omar. This is the Inner Court (1 Kings, vii. 12, and Ezek. xliv. 17; xlvi. 1); the Court of the Priests,—in the Hebrew, the Great Terrace, or Platform (2 Chron. iv. 9).

C D. The small plot now under the dome of the Mosque of Omar, 40 cubits in diameter, and 3 or 4 high. This is the threshing-floor of Araunah (2 Sam. xxiv.), David's altar.

On this small plot was raised the altar above described by Ezekiel, which we have attempted to reconstruct in our woodcut. The Chronicler gives to the Court of the Priests the same Hebrew name—"the platform"—that Ezekiel gives to one of the raised portions of the altar; thus showing that that court was a raised plot, such as this now seen, in the temple-yard. The whole strongly confirms the opinion that the rock now under the dome of the Mosque of Omar was the altar of burnt offerings, which stood in front of the house of Jehovah. (See the Plan in Note on 2 Sam. xxiv. 24.)

The great height of the altar may possibly have been the reason why some of the offerings were called "heave-offerings."

## Ezekiel, xlv. and xlviii.




Map of Palestine.

A Map of Palestine, showing the way in which the prophet proposed that the land should be divided after the return from captivity under Prince Zerubbabel. The measures are given in reeds of 6 longer cubits, or 10 feet 4 inches each.

It will be observed that the square plot allotted to the sanctuary in the middle of that for Jehovah, or the priests, measuring 500 reeds each way, is again mentioned in chap. xlii. 16–20. This is an imaginary plot, and must be left out of the account when we are attempting to draw the plan of the temple from the words of the Hebrew writers; whereas all the other measurements of the temple and its courts, though described as seen in a vision in chap. xl. xli. and xlii., seem to be meant for the actual building, and should be compared with those in our Plans given in Notes on Neh. iii. and Acts, xxi. 30.

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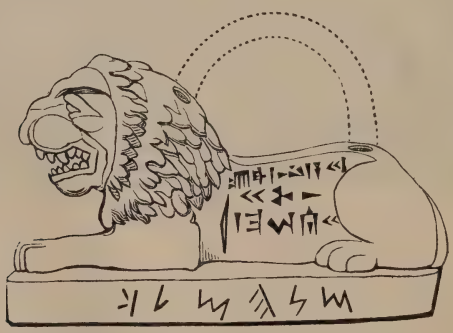
## Ezekiel, xlv. 12.

"Twenty shekels, five-and-twenty shekels, fifteen shekels shall be your maneh [sixty shekels in all]."



This lion-shaped bronze weight, now in the British Museum, was found, with many others, in the ruins of

Nineveh. On the base is written, in Phenician characters, "MNE-MLK"—*a royal minah.* Its weight is 14,724 grains, or about $30\frac{3}{4}$ ozs. troy weight. Hence the shekel, which, as we learn from the above text, was its sixtieth part, would be 245 grains. But, to judge from other lion-shaped weights, it once had a handle, which made it rather heavier. From a comparison of several of the heaviest of these lions, we should judge the shekel of commerce to be between 250 and 260 grains. It is probable that this was the same as the Hebrew shekel of commerce; and it is not contradicted by our finding that 220 grains was the weight of the coined silver shekel (see Note on Exod. xxx. 15), because that, very probably, was made on system lighter than the bronze shekel; and again the gold shekel was, probably, lighter than the silver.

The largest Hebrew weight is a kikar, or *circle*, translated a "talent" in the Authorised Version. It contained 3000 shekels, as we may calculate from Exod. xxxviii. 25, 26.

Thus, without hoping for scientific exactness, we have for the Hebrew weights of commerce stated in our avoirdupois weight,—

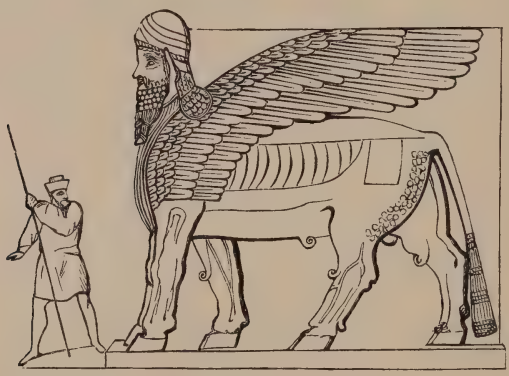
A *shekel* = rather more than half an ounce.

A *minah* of 60 shekels = about 35 ounces.

A *kikar* of 50 minahs, or 3000 shekels = about on hundred weight.

## Daniel, iv. 33.

"The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."



The Assyrian winged bull from Nimroud, now in the British Museum. It has a bull's horns and cloven feet, eagles' wings, and a man's head. It was built into the wall on the side of a doorway of the palace, with a second bull opposite to it; and as only the front and one side of each could be seen, the sculptor, in order to make both views perfect, has given to the animal five legs.

We may conjecture that these sculptured monsters, which ornamented the palace at Nineveh, were the foundation for the writer's vision of the king being changed into a winged ox.

## Daniel, vii. 4.

"The first was like a lion, and had eagles' wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."

The Assyrian devil, or god of evil, upon the sculptures from Nimroud, now in the British Museum.

In chap. ii. the four parts of the statue there described—the gold, silver, brass, and iron—are easily seen to mean the Babylonian, the Median, the Persian, and the Greek monarchies. But in this chapter the four beasts seem rather to mean the Assyrians, the Babylonians, the Persians, and the Greeks. The Medes seem to be omitted from the list of great nations, and they are only mentioned as one of the four heads of the Persian animal,—that is, as a province of Persia, jointly with

Assyria, Babylonia, and Persia. The second beast, which is to devour much flesh, can hardly mean the less important Media; and the first beast, a winged lion, walking like a man, seems clearly meant for the Assyrian god of evil, who, on the sculpture, is being put to flight by the god of goodness, who throws his thunderbolt at him. Both visions end with the Greek monarchy of Alexander's successors in Syria; but that in chap. ii. begins with Babylon, and that in chap. vii. begins yet earlier with Assyria.

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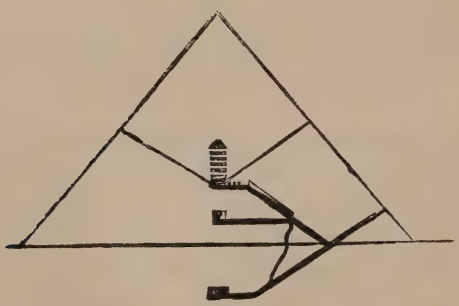
## Hosea, ix. 6.

"For, lo, they are gone because of destruction; Egypt shall gather them up, Memphis shall bury them."



The Pyramids in the neighbourhood of Memphis are the largest buildings in the world, and they are at the same time the oldest buildings in the world. They were certainly built before the time of Joseph, and the settlement

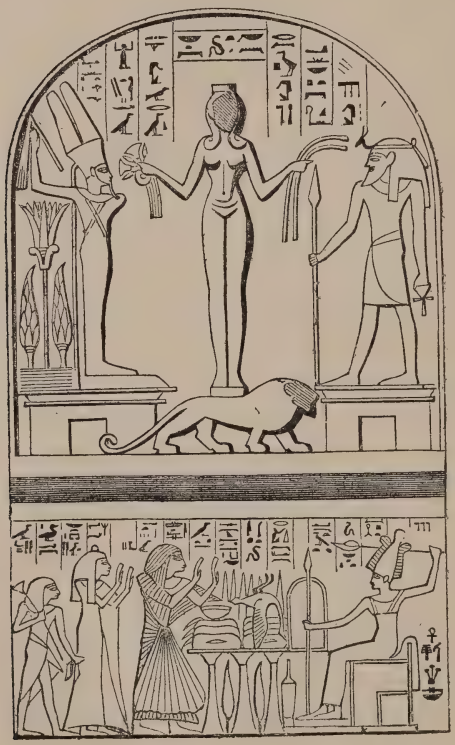
of the Israelites in Egypt; and it seems remarkable that we find no direct mention of them in the Bible. Moses was well acquainted with Lower Egypt; Solomon married an Egyptian wife, and renewed the intercourse between the two countries; of his successors, some were friendly with the Egyptians and some were conquered by them; many Israelites fled to Egypt to avoid the cruelty of the Assyrians and Babylonians; Jeremiah was carried there forcibly; yet none of the Hebrew writers mention the Pyramids.

The oldest of the Pyramids—built B.C. 1700, or perhaps earlier—is the second in point of size. The above is a section of the largest Pyramid, built a little after that time by King Nef-chofo, which is the second in point of age. The stone sarcophagus, in which the king's embalmed body was enclosed, was placed in the upper chamber, in the very centre of the stone work. From that chamber are two air passages. The purpose of the lower chamber and of that under ground is doubtful. The narrow entrance was, after the burial, closed and concealed by blocks of stone. The ground on which the Pyramid stands measures 764 feet each way, being about twelve acres. Its height is 475 feet. This gigantic building was made to hold the body of one man.

Beside the Pyramids which remain near Memphis there are the ruins of many others, which, having been built of unburnt brick, have crumbled into heaps of rubbish. They are also surrounded by numerous underground tombs, many of which are large rooms, full of beautiful sculpture and painting. The whole made Memphis more celebrated as a burial-place than as a city; hence, when the prophet warns the Israelites that if they go down into Egypt they will perish there, he adds, with a pointed allusion to these wonderful tombs, that Memphis will bury them.

## Amos, v. 26.

"But ye have borne the tabernacle of your Moloch and Chiun your images."



This text is quoted in Acts, vii. 43, but not from the Hebrew, but from the Greek Version, called the Septuagint, and hence with a slight change. Instead of the

goddess Chiun, the god Remphan is named; and we find them both on this Egyptian tablet in the British Museum.

At the head of the tablet the goddess Ken, or Chiun, stands, unclothed, upon the back of a lion. On one side of her is the Egyptian god Chem, known by the whip which he holds up in his right hand, and by his wearing the tight dress of a woman. On the other side stands the god Ranpho, or Remphan, who is shown to be Assyrian by his beard. He holds a spear in one hand, and in the other the Egyptian emblem of life. To Chem the goddess presents a bundle of flowers, because he is the god of fruitfulness; and to Remphan she presents two snakes, to point him out as a god of death, or of punishment.

The tablet is curious as showing Chiun and Remphan together; but it does not help to explain how one name got changed for the other in the two readings of our text.

At the foot of the tablet is seated the Persian goddess Anaita, who threatens her terrified worshippers with spear and club.

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## Amos, ix. 1.

"Smite the lintel of the door [or the capital of the column], that the posts may shake."

The prophet is speaking figuratively, and means, "Strike the king that the nobles may shake." But the text is quoted only for the sake of the remark that the Hebrew word כפתור, here translated "lintel of the door," means both the Bud of a flower and the Capital of a

column; and the word סף, translated a "post," is closely related to, and nearly the same as סוף, a "reed;" and hence it would seem that the Hebrew architectural terms were borrowed from Egypt. Our column, one of the oldest and most common in Egypt, is copied from a

bundle of reeds, or papyrus plants, tied together by bands just below the buds; and the capital is formed of these clustered buds. Thus, of the two meanings of each word, one belongs to the stone column, and the other to the plants from which it is copied.

## Amos, ix. 3.

"Though they be hid from My sight in the bottom of the sea, thence will I command the Serpent, and he shall bite them."

The great serpent of Egyptian mythology, that was one of the instruments for punishing the wicked.—From the sarcophagus of King Oimenepthah. Here the god Horus drives up twelve wicked men, with their arms tied behind, to be destroyed by the breath of this fiery serpent; while seven gods ride upon the monster's folds, and are directors, or at least witnesses, of the punishment. The Hebrew writer seems to point to this, or some similar opinion of future punishment.

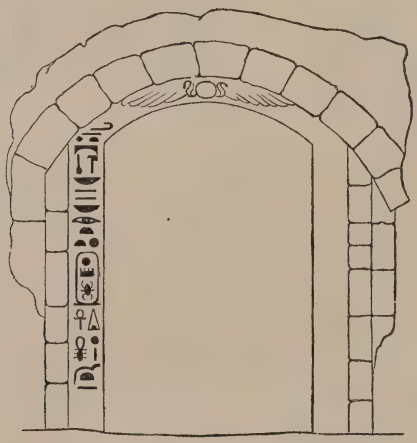
When Job says, in chap. xxvi. 13, "God by His Spirit hath garnished the heavens, His hand hath formed the crooked serpent," he seems to mean this same inhabitant of a supposed world below.

## Amos, ix. 6.

"It is He [God] that buildeth His stories in the heaven, and hath founded His troop in the earth."

A more correct translation would be,—

"It is He that buildeth His upper chambers in the heavens, and hath founded His arched vault on the earth."



An Egyptian arch, made of unburnt bricks, in the reign of Thothmosis III., before the Israelites left Egypt, may be usefully shown to prove that such a mode of building may easily have been known to the writer, and have given him a very natural object to which he might compare the sky. Moreover, vaulted roofs, or domes, seem to have been made even earlier than simple arches. Among the Greeks and Romans the arch did not come into use till many centuries later.

## Obadiah, 3.

" The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock [or of Selah, called Petra by the Greeks and Romans].

A view of the cleft in the rock through which the Arab city of Selah, or Petra, was entered.—From Bartlett's *Forty Days in the Desert.*

This remarkable Edomite city, in a hollow surrounded by cliffs, was situated half-way between the Dead Sea and Red Sea, a little to the east of the Arabah, or Barren Valley, and thus withdrawn from the highway between the two seas, but near enough for the garrison of the city to command the route, and to forbid all passage if they chose. An ample supply of water made it a habitable spot in a district remarkable for its barren deserts. From

this stronghold the Edomites forbad the Israelites under Moses to pass up the Arabah, and made them take a circuit round the land of Moab. It is first mentioned under the name of the "rock" in the Authorised Version in 1 Sam. xxiii. 25. David flees there from Saul, and the writer calls our cleft in the rock "Sela-hammahlekoth," or, *the Rock of Divisions.* The conquest of the city by King Amaziah is mentioned in 2 Kings, xiv. 7, and 2 Chron. xxv. 12. In Isa. xvi. 1, we find the Edomites of this city sending a tribute of lambs every year to Jerusalem.

By the Romans the city of Selah, or Petra, was ornamented with a theatre, temples, and porticoes of Grecian architecture; but on the fall of Rome it was lost to the civilised world. It had no place in the map,—no traveller had seen it, till it was discovered by Burckhardt in our own day, without a human being dwelling in it.

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## Nahum, ii. 11.

"Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?"

The fondness of the Assyrians for sculptured lions may explain the above passage, where the prophet speaks of the Assyrian king and nobles under the figure of lions, who, on the destruction of their city by the Babylonians,

will be turned out of their feeding-places, where they have hitherto strangled their prey at leisure.

In Ps. xxii. 21, also, the lion seems used as figurative of Assyria, as the unicorn, or rather buffalo, is of Egypt.

One of the winged lions which once ornamented the palace at Nineveh, and is now in the British Museum.

In Note on Ezek. xlv. 12, we see an Assyrian weight was formed in the shape of a lion,—probably to mark it as of royal authority, and of standard heaviness.

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## Habakkuk, iii. 4, 8.

"And His brightness was as the light, and He had horns coming out of His hand."

"Was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation?"

The Greek artists in the representation of their god Jupiter make use of the same images as the Hebrew poet.

The drawing below is from a Greek vase in the British Museum. The pagan god, riding in his chariot, holds his thunderbolt in his right hand, in which the rays of light are drawn like the twisted horns of a ram. This explains our text, which, indeed, would be rendered equally literally, and more intelligibly, if we changed the word "horns" for "rays of light." A kindred word is

rightly translated "shone" in Exod. xxxiv. 35, where we read that Moses' face shone when he came down from Mount Sinai. In that passage, however, the Latin Vulgate translation makes the same mistake as the English Authorised Version does in our text; and it says that Moses had horns, which is the excuse for Michael Angelo so representing him in his celebrated statue.

## Malachi, iv. 3.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet."

Here, as in the last Note, we have a painter using the same figure as the Hebrew prophet. At the foot of a wooden mummy case in the British Museum, we see painted the soles of the two shoes, and on each is the figure of a man with his arms and hands tied behind him, and his feet tied at the ankles. In this helpless state he is supposed to be trampled on by the walker. His appearance marks him as one of the Arab neighbours of the

Egyptians, who moved about at pleasure with their flocks, and whose marauding incursions on the cultivated lands in the valley of the Nile made them hated as natural enemies.

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## Matthew, ii. 1.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king."

Herod I., sometimes called the Great, was made King of Judea by the Romans in the year B.C. 37, though he was hardly master of his kingdom, or began to reign till three years later, when he gained possession of Jerusalem. The above coin is dated in his third year, and he probably did not issue coins earlier.—From Madden's *Jewish Coinage.* On one side is a vessel with a bell-shaped cover and a stand, or perhaps a helmet on a throne. Over it is a star and two palm-branches. On the other side is an altar or tripod, the date the year 3, and the words, "of Herod, the king," in Greek letters.

Herod began to rebuild the temple of Jerusalem B.C. 18. His family, so far as they are mentioned in the New Testament, may be thus shown—

King HEROD I., or the Great.

| By Mariamme | By Mariamme | By Malthace | By Malthace | By Salome |
|---|---|---|---|---|
| | | | | Cleopatra |
| Aristobulus | Herod Philip I. husband of Herodias. | Herod Antipas, Tetrarch of Galilee. | Archelaus, Ethnarch of Judea. | Herod Philip II. Tetrarch of Trachonitis. |
| King Herod Agrippa I. | | | | |
| King Herod Agrippa II. | | | | |

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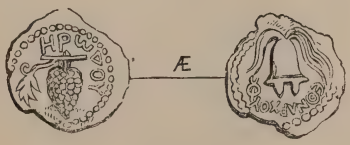
## MATTHEW, II. 22.

"But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither."




On the death of Herod I. his son, Archelaus, became sovereign of Judea, including Samaria, agreeably to his father's will, and he was shortly afterwards confirmed in his power by Augustus. He received the lower title of

Ethnarch, because of the lessened size of his dominion; since his brother Herod Antipas had the northern provinces on the west of the Jordan, and his brother Philip the northern provinces on the east of the Jordan, each with the title of Tetrarch.

The above coin, from Madden's *Jewish Coinage*, which bears the name of Herod the Ethnarch, was probably struck by Archelaus, as every one of the family would naturally bear the name of Herod. On one side is a bunch of grapes and a leaf, with the name of "Herod;" and on the other side is a helmet with feathers and cheek pieces, and a small caduceus, or staff of the Greek god Mercury, with the word "Ethnarch."

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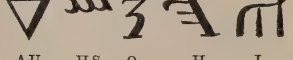
## Matthew, v. 18.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

AU HS O H J

"Joshua," in Hebrew letters.



AU HS O H J

"Joshua," in Samaritan letters.

From the above interesting text we learn that the Hebrew Bible, with which the Saviour and His disciples were familiar, was written in the square Hebrew letters,

and not in the Samaritan letters. It is in the Hebrew alphabet that the I, called a Jot or Yod, is the smallest of the letters, and that the tips of the letters offer so natural a figure of speech for the smallest tittle of the Law. Had the Samaritan Bible been in the mind of the speaker he would have used a different metaphor. This alone would disprove the argument that the Hebrew square letters are modern, because they cannot be shown on any ancient coins or inscriptions.

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## MATTHEW, v. 40.

"And if any man will sue thee at law, and take away thy [under-] coat, give him thy cloke also."

A Roman figure, from Bartoli's *Admiranda,* representing a man lightly clothed in his woollen shirt or

under-coat, as if for a journey. With this we may compare the figure of a man sitting in his large, square, wrapping cloak, or blanket, from a statue in Rome.

These garments were worn both together, or separately, as the occasion or the weather might determine. Of the two the cloak was the most necessary; it was the man's blanket or covering at night; without it, indeed, life could hardly be supported, although it was often laid aside for active exercise. Hence we read in the Mosaic

law, Exod. xxii. 26, 27, "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin. Wherein shall he sleep?" The Jewish lawyers, with a leaning towards the rich creditor, had understood this command as protecting not the under-coat, but only the debtor's cloak; but the Saviour, when dissuading from all resistance, recommends that even this also should be given up to the creditor.

The Evangelist Luke reports the words rather differently. He understands them to be spoken of a seizure made by violence, not by law, and hence that the outer garment would be the one first taken. The words there are —

"Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy [under-] coat also."

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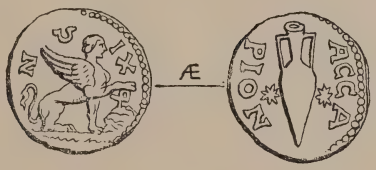
## MATTHEW, X. 29.

"Are not two sparrows sold for a farthing [or an assarion]?"




An Assarion or As, in copper, weighing seventy-nine grains. — From Madden's *Jewish Coinage.* On one side is the Sphinx of Asia Minor, with the name of the place where it was struck—the Island of Chios; and on the other side is a wine-jar, marking the trade of the place, and the word "Assarion."

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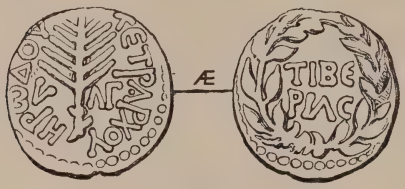
## Matthew, xiv. 1.

"At that time Herod the tetrarch heard of the fame of Jesus."




A coin of Herod Antipas, who is described in Luke, iii. 1, as Tetrarch of Galilee.—From Madden's *Jewish Coinage.* On one side is the palm branch, or Phœnix, descriptive of the country Phenicia, with his name, Herod the Tetrarch, and the year of his reign, 33. On the other side is a wreath, with the word Tiberias, the name of the place where it was struck—a new city which he built on the Lake of Gennesareth, and named after the Emperor. In Matt. xiv. 9, and Mark vi. 14, he is called the king. His power was regal under the protection of the Emperor; but his title of Tetrarch was given to him because he governed only the fourth part of the kingdom.

## Matthew, xvii. 24.

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute?"

In the Greek the tribute is named from its amount, "The Didrachm," which tells us that it was the ancient poll-tax for the maintenance of the temple, of half a shekel, ordered in Exod. xxx. 15. This sacred tax the conquerors of the nation, whether Greeks or Romans, had turned aside from its holy purpose, and claimed for themselves; and therefore its collection was particularly hateful to the Jews. A tax-collector, called in the Authorised Version a publican, if a Jew, was looked upon as an apostate. It was levied not only in Judea, but on all Jews throughout the Roman empire. The tax-gatherer's power of dragging a man before the magistrate on the charge of being a Jew, was a cause of many complaints in the countries away from Judea, and when it was repealed by Nerva in Italy, the Emperor's humanity was commemorated on the above coin with the inscription, "Calumnia fisci Judaici sublata:"—*The accusation respecting the Jewish Tax is disallowed.*

## Matthew, xxii. 19.

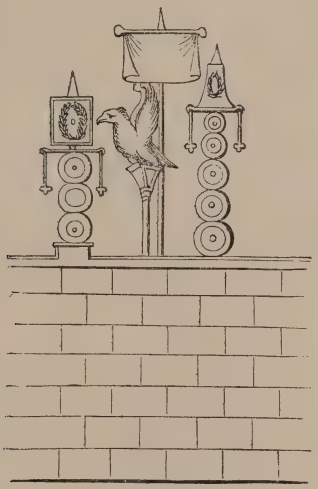
"And they brought Him a penny [or a denarius]. And He saith to them, Whose image and superscription is this? And they say unto Him, Cæsar's."

The tribute, here called in the original by its Latin name, the Census, may very possibly have been a different tax from that of the last Note, called the Didrachm. The Didrachm was a poll-tax, and therefore levied on Jesus and His followers; the Census was probably a land-tax, and therefore payable only by the rich.

Above is a silver Denarius of Tiberius, weighing about sixty grains, and worth sevenpence halfpenny. On one side is the head of the Emperor Tiberius Cæsar, with the letters, "TI . CAESAR . DIVI . AVG . F . AVGVSTVS . ;" and on the other side a female seated; with his title, "PONTIF . MAXIM ."—From Madden's *Jewish Coinage*.

## Matthew, xxiv. 15.

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then," &c.



The Abomination of Desolation is simply the Hebrew phrase for the idolatrous ensigns of conquest. The military standards of most of the ancient nations were representations of sacred objects, and were worshipped by the soldiers; and, like our modern flags, were placed upon the walls of a captured city by the conquerors. The above is copied from Trajan's Column, and represents the Roman standards planted on the walls of a conquered town in Dacia.

The Jews, in former conquests of Jerusalem, had smarted under the same insult of having the foreign ensigns placed upon the walls of the temple, as described in Ps. lxxiv. 3, 4—

"Lift up thy feet unto the perpetual desolations, even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs."

In Note on Exod. viii. 25, we have seen the sacred bull, the god Apis, called the "Abomination of the Egyptians."

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## Matthew, xxvii. 28.

"And they stripped Him, and put on Him a scarlet robe."

The robe here spoken of was a Chlamys, or soldier's cloak. That worn by the general was distinguished from those of the soldiers and officers of lower rank by its

scarlet colour. Such also was the cloak worn by the Roman Emperor, and, no doubt, by all the kings of the family of Herod. Therefore, when the Roman soldiers would laugh at Jesus as a pretended king, they put this dress upon Him, together with a crown of thorns, and a reed for a sceptre.

The illustration is an officer in the Roman army on Trajan's Column, wearing his chlamys, which has an ornamental fringe.

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## MARK, IV. 21.

"And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not on a candlestick?"

In the original our text speaks of a lamp being

placed upon a lampstand, one of which, of Greek workmanship, is here represented. It is in the British Museum. Our candles are unsuitable in the warmer climate of Palestine, where oil alone is burnt for light within a dwelling.

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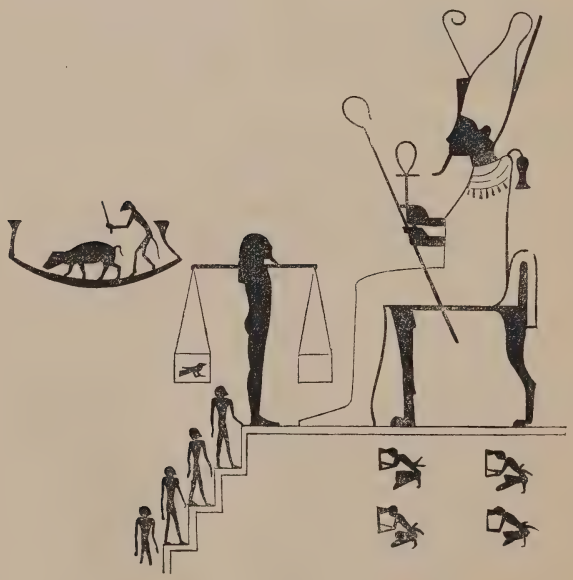
## MARK, v. 13.

"And the unclean spirits went out, and entered into the swine."



In this drawing from the sarcophagus of Oimenepthah, we have the Egyptian god Osiris seated as judge of the

dead. The human race are coming up the steps of his throne to be judged. Before him is placed the great pair of scales. In one scale is the soul of a dead man in the form of a bird, as in p. 3; but the sculptor has omitted from the other scale the figure of Truth, against which the soul is usually weighed. At a distance, in a boat, is the soul of a wicked man sent into the body of a pig, and given into the charge of an ape. On a papyrus in the British Museum we see the soul of a good man sent into the body of a ram. These pictures explain the Egyptian opinion of the transmigration of souls; and show that they held the same opinion with the Jews about the impurity of swine.

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## MARK, XIV. 3.

"As He sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on His head."

The Alabastron, translated alabaster-box, was a jar as

here represented. They were made in large numbers of crystallised limestone from the quarries near the city of Alabastron, in Egypt, and they thence received their name. They were filled with a costly scent, and stopped in a way that they should not be easily opened, as the scent was to ooze slowly through the pores of the stone. Hence to break the Alabastron, and use up on one occasion what was meant to last for years, was naturally thought wasteful. These Egyptian jars were carried, in the course of trade, over all the neighbouring countries between Italy and Persia, and are now common in our museums.

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## Luke, iii. 1.

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and the region of Trachonitis," &c.

A coin of Herod Philip the Tetrarch, from Madden's *Jewish Coinage*. On one side is the head of the Roman Emperor with his name, Tiberius Augustus Cæsar; and on the other side is a portico with four columns, and the name of Philip the Tetrarch. Between the

columns is the date of his reign, the year 37, being A.D. 33, the 20th of Tiberius.

This Philip is called Herod Philip II., to distinguish him from his brother Herod Philip I., the husband of Herodias, mentioned in Matt. xiv. 2. One was child of Mariamne, the high priest's daughter; and the other of Cleopatra of Jerusalem. (See Josephus, *Wars*, 1, xxviii. 4.)

Pontius Pilatus was made Roman Governor of Judea by Augustus, in A.D. 12, when Archelaus the Ethnarch was deposed.

As the chronology of Christ's ministry rests upon our text, we may explain that the regnal years in the East did not begin on the anniversary of a sovereign's accession, as with us, but on the civil New-year's Day. Thus, Augustus died August 19, A.D. 14. Then began the 1st of Tiberius. The 29th of August was the civil New-year's Day; then began the 2nd of Tiberius, though he had been Emperor only ten days. In this way the 15th of Tiberius began 29th August, A.D. 27; and the baptism by John probably took place in September in the same year, before the heavy rains which fall in October.

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## JOHN, XIII. 23–25.

"Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying on Jesus' breast saith unto Him, Lord, who is it?"

The translation should be corrected, to say that John was lying in Jesus' bosom, and then leaned back on Jesus

breast. This is explained by the custom of the ancient Romans at their meals, as we see by the woodcut below. Two or more lay on one couch, leaning on the left elbow, with the head toward the table, and the feet behind the body of the right hand neighbour. This latter, turning his back on the former, is said to be lying in his bosom. The accompanying drawing is from a Roman bas-relief in Bartoli's *Admiranda.*

If we compare the accounts of the Last Supper in the four Gospels, we shall see that the narrative in the Fourth is told with the greater accuracy. John was asked to put a question to Jesus in a whisper as he was lying in Jesus' bosom. He did so by leaning back on His breast, and then Jesus answered him by dipping the sop. The sign of dipping the sop was used because the question was asked in a whisper, and was to be answered silently. In the other Gospels the dipping the sop seems an unnecessary act.

## John, xix. 13.

"When Pilate heard that saying he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha."

A coin either of Simon, one of the leaders of the Jews in the revolt against Nero; or of a second Simon, Bar-cochab, who revolted against Hadrian.—From Madden's *Jewish Coinage*. It bears what we may understand to be the Judgment Seat; under a portico with four columns, and a star, with the name of Simon in Samaritan letters. The other side of this coin may be seen in the Note on Rev. vii. 9.

This portico is, in 1 Kings, vii. 7, called the "Porch of Judgment;" and the seat is, in Ps. cxxii. 5, called the "Throne of Judgment." The name of the pavement in front of it, called Gab-batha, or *at the back of the house*, is explained in 1 Kings, vii. 8, when correctly translated: "And Solomon's house had a court in the rear from the house to the porch." This court was the pavement spoken of in the Gospel.

Coins of a similar type have on them the word "Jerusalem;" and as it is probable that Bar-cochab, who revolted against Hadrian, never gained possession of Jerusalem, we must suppose that this coin belongs rather to the time of revolt against Nero.

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## Acts, iii. 2.

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple."

A twisted column from the Screen of the old Church of St. Peter's at Rome, which was pulled down to make way for the present church.—From Pugin's *Chancel Screens*.

There is a tradition, recorded in the works describing the old St. Peter's, that these columns were either copied or brought from the Beautiful Gate of the Temple of Jerusalem. There is a column of this pattern now preserved in St. Peter's as a relic, called the Sacred Column on the above supposition; and many others, of designs slightly varied from it, have been employed in ornamenting the present building.

The Beautiful Gate, called by Josephus the Corinthian Gate, stood in the middle of the east-side of the great court, and probably was the entrance to that court from the court of the women.

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## Acts, iv. 36, 37.

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

On the next page are drawings representing the Coins of Cyprus, from the British Museum, showing that Egyptian opinions were common in that island. On each is a bull, known to be the Egyptian god Apis, by the character for life in front of him, and by the winged sun over him, both of which are

Egyptian figures. Cyprus had long been in close connexion with Egypt, and for three centuries had been subject to the Ptolomies, whose capital was Alexandria; and hence we may draw the important conclusion that Barnabas of Cyprus, like Apollos, was of the Alexandrian school of philosophy.

Coins of Cyprus.

When Mark sailed with Barnabas to Cyprus (see Acts xv. 39), he may have been on his way to Alexandria, where he is said to have founded the Christian Church.

## Acts, viii. 27, 28.

"And, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot read Esaias the prophet."

The hieroglyphical name of Queen Candace, spelt Kandakitis. It is copied from her buildings in Meroë, hich are of the Egyptian style of architecture, but varied with some modern features which may have been borrowed from the Romans. Meroë, the country in which Candace's capital was situated, is more than 1000 miles to the south of Alexandria; and from his home at that distance had this pious Jew come up to the Temple at Jerusalem, no doubt at the feast of Tabernacles, the feast at which strangers were chiefly wont to attend.

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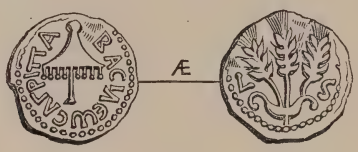
## Acts, xii. 1.

"Now about this time Herod the king stretched forth his hands to vex certain of the Church."




This Herod was Herod Agrippa I., the son of Aristobulus, and grandson of Herod I. The above coin, from Madden's *Jewish Coinage*, has on one side a tent, or umbrella, with the name "King Agrippa;" and on the other side, three ears of corn springing from one stalk, with the numeral for the year 6 of his reign,—perhaps A.D. 41. He had some parts of the kingdom given to him by Caligula, and yet more by Claudius, in this year A.D. 41. He was the father of Agrippa II., mentioned in Acts, xxv.

## Acts, xiv. 13.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."

The above view of an ox being slain for the sacrifice is from a bas-relief in Rome, published in Bartoli's *Admiranda*. It represents such a scene as took place at Lystra, when Barnabas and Paul were there. The priests have garlands on their heads, and a fire is burning on the altar.

## Acts, xix. 35.

"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?"

There were two statues of Diana chiefly worshipped at Ephesus, both of which are represented on the above coin, which is of the reign of Antoninus Pius, and is in the British Museum. One was Diana the torch-bearer,—a statue displaying the usual skill of the Greek sculptor; and the other was an older statue, of uncertain age and workmanship, and therefore said to have fallen from heaven. This latter statue was made at that early period when the Greek artists copied from the Egyptians. The figure was in the form of a mummy, as many of the Egyptian gods are represented. It had numerous breasts, as being, like Isis, the mother of all nature. Each hand held a stick, which may have been of use to support it if weak from age. There is an ancient copy of this statue in Sir John Soane's Museum. This was the more valued

statue of the two: it is represented on numerous coins of the city of Ephesus, and was, no doubt, that which was imitated by the silversmith Demetrius, spoken of in this chapter.

This coin, like the last, is of the age of Antoninus Pius. On it is the portico of the Temple of Diana, with the ancient statue which was supposed to have fallen from heaven. The statue, which probably stood in the middle of the temple, is here placed under the portico; and the shrines, or small models of temples, which were made for sale, were usually of this form,—a portico, with a statue under it.

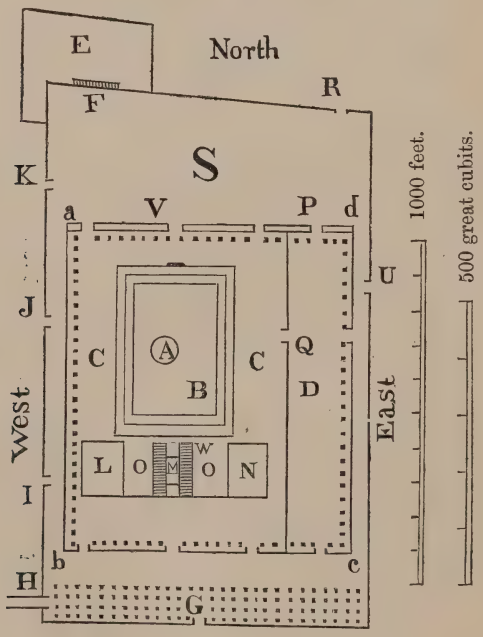
The word in our text translated "worshipper" is literally "temple-sweeper," meaning *Guardian of the temple*, a title occasionally taken by the city; and around the temple on the above coin is written, "Of the Ephesians, a second time temple-sweepers."

ACTS, XXI. 30, 34, 40.

"They took Paul, and drew him out of the temple; and forthwith the doors were shut."

"He commanded him to be carried into the castle."

"Paul stood on the stairs, and beckoned with his hand unto the people."




The probable site of the Temple, the Castle, and the stairs from which the Apostle spoke, can only be explained

by the help of a ground-plan, with an attempted restoration of the whole of the sacred buildings as they stood at that time, after they had been raised upon the old foundations, but beautified by Herod.

See Note on 2 Sam. xxiv. 24, for the ground-plan of the sacred area, or Holy Place, as in its present state.

*a b c d.* The Temple, or Temple-yard, proper; a square plot of ground, measuring a stadium on each side (Josephus, *Antiq.* XV. xi. 3). The whole, including the Castle of Antonia, was in circuit six stadia (*Wars*, V. v. 2). In 2 Chron. xxviii. 24, xxiii. 9, xxiv. 7, this walled area is called the House of God, as distinguished from the House of Jehovah, the building which stood within it. In Ezek. xliii. 12, the larger area—the whole top of the hill—is declared to be holy: by the Pharisees, the smaller area only was so thought.

A. Altar of burnt-offerings (Matt. xxiii. 35).

B. Court of the Priests, or Third Court (*Antiq.* XV. xi. 5). Here Zacharias was slain (Luke, xi. 51). Great Terrace or Platform, in the Hebrew of 2 Chron. iv. 9.

C. Court of the Men, with three gates to the north, three to the south, and one to the east (*Antiq.* XV. xi. 5).

D. Court of the Women, with one gate to the north, and one to the south, and one to the east, opposite to the gate into the Court of the Men (*Wars*, V. v. 2). Probably the New Court of 2 Chron. xx. 5, before which time the Temple was limited to what was afterwards the Court of the Men.

E. Castle of Antonia, on higher ground, on the north side (*Antiq.* XV. xi. 4). The great tower that lieth out (Neh. iii. 27).

F. Stairs cut in the rock leading by an underground passage into the Castle (*Antiq.* XV. xi. 7) From these stairs Paul spoke. For the knowledge of this flight of stairs yet remaining I am indebted to Mr. Bonomi.

G. Royal Cloister, built by Herod, with four rows of forty columns each (*Antiq.* XV. xi. 5).

H. Bridge from the King's house to the Temple (*Antiq.* XV. xi. 5; *Wars,* VI. vi. 2). Solomon's Ascent to the House of the Lord (1 Kings, x. 5). The High Gate (2 Chron. xxiii. 20). The Gate of Shallecheth (1 Chron. xxvi. 16).

I J K. The three other gates on the west side of the Temple yard (*Antiq.* XV. xi. 5, and 1 Chron. xxvi. 17, 18).

K. Probably the Horse Gate (Neh. iii. 28).

L. The Building on the west side of the House of the Lord (Ezek. xli. 12). The House of the Mighty (Neh. iii. 16).

M. The House of the Lord, or of Jehovah, consisting of—

The Great Hall, 60 × 20 cubits (1 Kings, vi. 2), called the Temple of the House (1 Kings, vi. 3).

The Portico in front, 10 × 20 cubits (1 Kings, vi. 3).

The Holy of Holies, or Place of the Oracle, at the back, 20 × 20 cubits (1 Kings, vi. 20).

And chambers on each side (1 Kings, vi. 5), built in three stories (Ezek. xli. 6).

N. The Building on the east side of the House of the Lord (Ezek. xli. 15); the House of Asuppim, or the stores (1 Chron. xxvi. 15); the Armoury (Neh. iii. 19).

O O. Separate places between the House of the Lord and the Buildings eastward and westward, each, like the House and the Buildings, 100 cubits long (Ezek. xli. 12, 14).

P P. The Northern and Southern gates into the Court of the Women (*Wars*, V. v. 2).

Q. The Corinthian Gate (*Wars*, V. v. 3): it was the entrance into the Court of the Men (*Wars*, VI. v. 3); it was for the prince (Ezek. xliv. 3); the Beautiful Gate (Acts, iii. 2).

S. Court of the Gentiles (Rev. xi. 2); the East Street, which Hezekiah ordered to be cleansed as part of the Holy Place (2 Chron. xxix. 4); the Street before the Water Gate (Neh. viii. 3); the Street of the House of God (Ezra, x. 9); the Broad Court before the Holy Porch (1 Esdras, ix. 41). The word "street" is an improper translation for Broad Place. Across this court Paul was dragged by the soldiers, as mentioned in our text. Out of this court, or market-place, Jesus drove the dealers (Matt. xxi. 12).

R. Water Gate (Neh. iii. 26); Corner Gate (2 Chron. xxv. 23). It led down to the Pool of Bethesda.

V. North Gate, where were the tables to receive the offerings of flesh (Ezek. xl. 35, 39); Solomon's Porch (John, x. 23; Acts, iii. 11); the Holy Porch (1 Esdras, ix. 41). This is in front of the House (Ezek. xliv. 4).

U. East Gate (Neh. iii. 29); it led to Bethany and the Mount of Olives (Luke, xxi. 37).

W. The place of the Sea, or water-cistern, on the right side of the House eastward over against the south (1 Kings, vii. 39).

*a d.* The Middle Wall of Partition between Jews and Gentiles (*Wars*, V. v. 2; Eph. ii. 14).

The various other buildings which stood within the holy area are not laid down in our plan, because the writers have not given the measurements of them with the necessary exactness.

*Note.*—The passages which contradict this view of the Temple and its courts are *Antiq.* VIII. iii. 2, where Josephus says its front was toward the east. But then he also says that the underground passage from the Castle led to the east gate of the Temple (*Antiq.* XV. xi. 7), showing a disregard to exactness in that respect. Ezekiel also, in xlvii. 1, says that the *face* of the house was towards the east; but then he shows that this face was not the front at which were the porch and the entrance, because he adds that the waters came down from the right side of the house at the south side of the altar,—that is, from [W] the place where Solomon's Sea, or water-cistern, stood; and again, in xliv. 4, Ezekiel says that the north gate was in front of the house.

Note again, that the measures of Ezekiel's visionary Temple seem all to be taken from the real Temple, except those in chap. xlii. 15–20, which belong to the proposed Holy Place, of 500 reeds square, more exactly described in chap. xlv. 2.

## Acts, xxiii. 8.

" For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both."

From the Egyptian paintings on their mummy-cases we learn that in that country these two opinions about the resurrection had been both entertained. This picture relates to the resurrection of the body by the spirit returning to it. The other opinion of the resurrection by means of an angelic body, without the help of our earthly body, is shown in the Note on 1 Cor. xv. 44.

Here the dead man is lying upon a lion-shaped couch, bandaged as a mummy, ornamented with paintings. The god Anubis, known by his dog's head, is advancing to unwrap the bandages, and thus to allow the body to move when life shall return to it. Above is the man's soul, in the form of a bird, with human head and hands.

It is bringing in one hand the character for Life, and in the other the character for Breath. This latter is the sail of a ship, thus figurative of Wind. These the soul places in the mouth of the mummy at the time of his resurrection.

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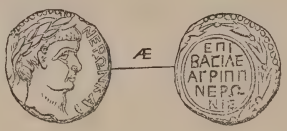
## Acts, xxv. 13.

"And after certain days King Agrippa and Berenice came unto Cæsarea to salute Festus."

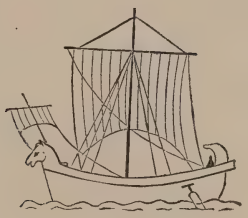



This king, Herod Agrippa II., was the son of Herod Agrippa I., who is mentioned in Acts, xii. 1. The Emperor Claudius gave him the title in A.D. 48, with a small territory. When he enlarged the city of Cæsarea Philippi, near the sources of the Jordan, he gave it the name of Neronias, in honour of the Emperor Nero. In that city the above coin was struck, which must be distinguished from the Cæsarea mentioned in our text, which was on the coast of the Mediterranean.

On one side is the head of the emperor, with his name, "Nero Cæsar." On the other side is written, "The people of Neronias, under King Agrippa."—From Madden's *Jewish Coinage*.

## Acts, xxvii. 6.

"And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein."



An Alexandrian ship.—From a Roman coin. It has a mainsail, a small foresail, two rudders—one on each side near the stern—a covered hut for the steersman, and a horse's head at the prow. Such was the ship in which the Apostle Paul sailed. When the storm made it necessary the sailors threw overboard the mast and mainsail, called the "tackling" in verse 19. And when they met with land, and wished to run ashore, they hoisted up to the wind the small foresail, which our Authorised Version, in verse 40, calls the "mainsail."

## Acts, xxvii. 14.

"But not long after there arose against it a tempestuous wind, named Euroclydon."

This tempestuous wind, in the original, is called a "Typhonian wind,"—a name given to it by the sailors from the god Typhon, who was the Egyptian Satan. He is represented as a female hippopotamus. He was the accusing god; and in the Trial Scene he stands before Osiris, the judge, and demands that the deceased should be punished. As being a god who would bring evil upon mankind if he could, he was thought by the sailors to be the author of the tempest. The god's, or rather animal's name, Typho, is here spelt "thipo-tis," or "hipo-tis," which would seem to be the origin of its Greek name

Hippo-potamus, or river-horse. The final syllable, "tis," is only a grammatical inflection. Thus the Greeks were contented to change its Egyptian name for a word of their own, which was near it in sound, though not very suitable in meaning.

The Euroclydon blew from the east-north-east, and hence was driving the vessel on the African quicksands, which give their name to the Gulf of Syrtis.

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## ACTS, XXVIII. 1.

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness."

The people of the island of Malta are only called barbarians because they spoke a language neither Greek or Latin. It was peopled by a mixed race, chiefly Phenicians, but with some Egyptian and some Greek civilisation. They were of the race which furnished most of the sailors of the East and of the Mediterranean. The above coin has traces of the three races: the head of the Sicilian goddess Ceres is in a good Greek style on one

side, while on the other is one of the Egyptian trinities, Osiris, between Isis and Nepthys, and above are some Phenician letters.

That the island of Melita was our Malta is known by the time spent under the storm. They reached it on the fourteenth day after leaving Crete. The wind was blowing hard all the time from the east-north-east; but, by the skill of the steersman, the vessel was kept off the African coast, and was thus driven without a sail, like a log upon the water, in a straight course in a direction due west, at the rate of nearly forty miles a day.

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## Acts, xxviii. 16.

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard but Paul was suffered to dwell by himself, with a soldier that kept him."

On the next page is a Map of ancient Rome, with its famed Seven Hills,—

The Palatine.
The Aventine.
The Capitoline.
The Celian.
The Esquiline.
The Viminal.
The Quirinal.

The other spots marked are,—

The Forum.
The Colosseum.
The Campus Martius.
The Pretorian Camp.

Map of ancient Rome, with its famed Seven Hills.

The Camp was a square plot of ground, measuring a quarter of a mile each way. It was placed, legally speaking, on the outside of the city, so as not to wound the pride of the citizens; but as the wall was drawn on the outside of the camp, it was, in a military sense,

within the city, and the troops were thus at hand to overawe mobs and to quell riots. It was governed by the captain of the Pretorian guard, and to his charge Paul, with the other prisoners, was delivered; and in or near this camp the Apostle dwelt with the soldier that kept him.

His preaching within the Pretorian Camp is mentioned in Philip. i. 13, where the Authorised Version calls it the "palace."

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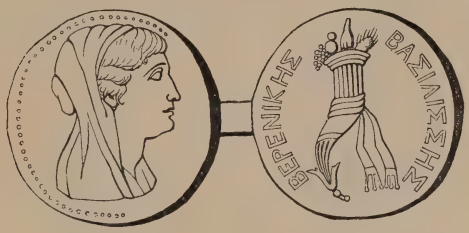
## 1 CORINTHIANS, XI. 10.

"For this cause ought the woman to have power on her head because of the angels."

The meaning of this verse is open to conjecture. The word "angels" should be "preachers," or messengers from heaven, as the preachers of the good tidings are called Evangelists. The word "power" has been supposed to be the name of a veil, at first given to the queen's veil, and afterwards to that of all ladies.

The above coin and that on the next page are of two of the Alexandrian queens, to which many Roman coins

could be added, and are given to show that the veil was the usual headdress of a queen, as the ribbon was of a king. In the Synagogue the men were separated from the women, hence veils were not needed on their account;




but, nevertheless, "because of the preachers," who could see both men and women, modesty required that the women should wear the veil,—which was, perhaps, called a "power."

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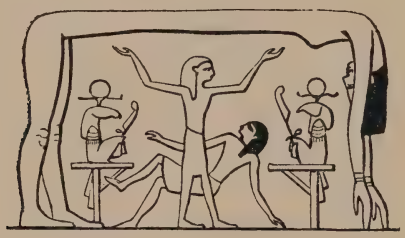
## 1 Corinthians, xv. 44.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The real Egyptian opinion about the resurrection to a future life is shown in the Note on Acts, xxiii. 8, where the soul is bringing back life and breath to the embalmed body. But some few Egyptians held the opinion expressed by the Apostle in our text, which is

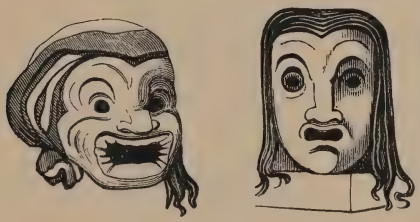
represented in the accompanying drawing, from a mummy-case in the museum of Dr. Lee at Hartwell. The large female figure, whose body makes an arch, resting upon her feet and her hands, is the goddess Neith, and signifies the vault of heaven. Two figures of the god Knef, the spirit, are seated on perches, and like the goddess are



painted blue, the colour of the sky. In the middle is a man in the act of falling down dead. He is coloured red, like the Egyptians. By the side of him stands a man coloured blue. This is his spiritual body, which suffers no death, but rises to heaven when the natural body falls to the ground.

## 2 Corinthians, i. 11.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."



The word "persons" should be translated "mouths," —though meaning, more literally, "mouthpieces." The custom among the Greek actors of wearing masks on the stage led to the expression that when one person spoke for another he was his mouthpiece. The Authorised Version should also be corrected in chap. ii. 10, of this Epistle. We there read, "For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ,"—literally, in the mask of Christ, wearing the mouthpiece of Christ, or speaking for Christ.

The above *personæ*, or masks, are from paintings on the walls of the buried city of Pompeii, in Gell's *Pompeiana*.

## 2 Corinthians, xi. 25.

"Thrice was I beaten with rods."

A Roman lictor, an attendant upon the magistrate, carrying the fasces, or bundle of rods, with which criminals were punished. When the magistrate had power over life and death, an axe was carried with the rods, as in this case.—From a bas-relief at Rome, in Lens' *Costume de l'Antiquité.*

When Paul says he was beaten with rods, he means by the hand of this servant of the Roman magistrate; and the cruel frequency with which the punishment was inflicted is seen in Acts, xxii. 24, where the magistrate ordered Paul to be examined by scourging, that he might know why the Jews cried against him. And again, in Luke, xxiii. 15, 16, Pilate declares Jesus innocent of the charge against him, and therefore proposes to chastise him and let him go.

## 1 Timothy, vi. 20.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

Of Trajan.

Of Hadrian.

Of Hadrian.

The word "science" may with equal correctness be translated "Gnosticism," which was the name of a vain philosophy, with much pretence of learning, which the Apostle naturally distinguished as "science falsely called." Its followers, the Gnostics, explained the origin of Evil as a necessary opposition to Good,—as night to day, darkness to light, cold to heat, death to life. This they termed the doctrine of Antitheses, or "oppositions." So popular was Gnosticism at this time that we trace its influence on the coins of the empire. The figures on the above coins are meant to point to this doctrine, particularly representing the war between the serpent of good and the serpent of evil. The former is known by its swollen chest; but we remark that the latter—the prin-

ciple of evil—wears the crown of the god Osiris, as if it were the more powerful of the two.

Many Gnostic engraved gems may be seen in our museums, which were used as charms, or instruments of conjuring. One is shown in Note on Rev. vi. 2.

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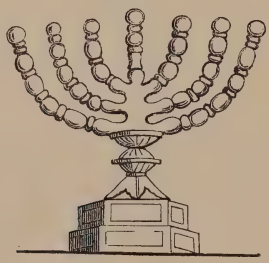
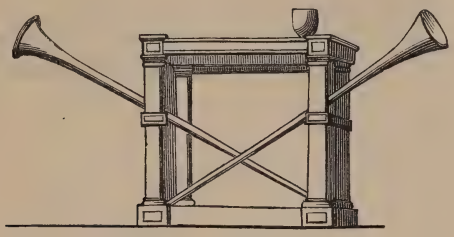
## Hebrews, ix. 2.

"For there was a Tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the Sanctuary."



When the Roman army, under the command of Titus, conquered Jerusalem, they carried away with them the sacred furniture of the Temple as trophies of their victory. They also built a triumphal arch in Rome in honour of the conqueror, called the Arch of Titus. Upon this arch is sculptured the procession of soldiers carrying the candlestick, or rather lampstand (as drawn above), and the ceremonial table (as shown in the next page). The pattern of the lampstand is described in Exod. xxv. 31.

The table is described in the same chapter, verse 23. Upon the table, in the Roman sculpture, is placed the golden pot of manna, which, in Heb. ix. 4, is said to have



been placed not there, but within the ark. Between the legs of the table are the two silver trumpets described in Num. x. 2.

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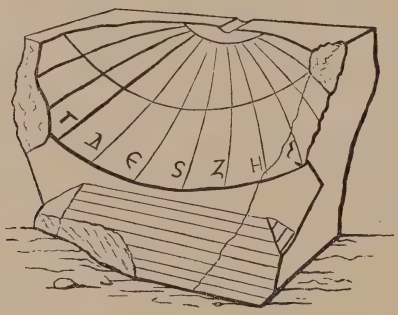
## JAMES, I. 17.

"Every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

On the next page is a drawing of an ancient sundial in the British Museum, with lines for the twelve hours of the day, and also lines for the sun's change of declination, or of noonday height. The gnomon, which threw the shadow, was a horizontal bar projecting forward from the groove at the back. In this way the time of daylight between sunrise and sunset was always divided into twelve

hours,—long hours in summer, and short hours in winter. The hours are thus spoken of by Jesus, in John, xi. 9, when He asks, "Are there not twelve hours in the day?" At the same time the season of the year might be rudely guessed from the length of the gnomon's shadow,—which in winter reached to the lowest semicircle, in summer fell nearer to the highest, and at the equinoxes on the middle semicircle.

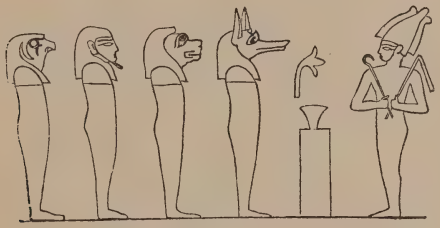


Ancient sundial.

The ancients had no clocks, and they were led to notice the sundial, with the sun's shadow upon it, much more than we do. As the dial was made upon the above unscientific principle, with the gnomon horizontal, instead of pointing to the Pole, the motions of the shadow seemed rather irregular. Hence the writer of the Epistle, when he calls the Almighty the Father of the luminaries, borrows a figure of speech from the sundial to show that His fixed purposes are free from the dial's irregularities; and he says that with God, unlike the sun which He created, "there is no daily change of noon-day height, nor hourly turning shadow."

## Revelation, iv. 7.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."



The four beasts or living creatures of the vision in our text have the same heads as those in Ezekiel's vision (chap. i. 10). But they differ inasmuch as each of Ezekiel's living creatures has all four heads, while of these each has one head. In their position before the throne of the Judge, they resemble the four Egyptian gods of the dead here drawn, from a funereal tablet in the British Museum, with the heads of a dog, an ape, a man, and eagle. These four gods always appear in the Egyptian vision of the trial of the dead. In our woodcut they appear before the Judge with their offerings as mediators on his behalf.

These four Egyptian gods often appear in our museums in the form of jars, with lids in the form of these heads. Within these jars the softer parts of the bowels were placed when the body was embalmed as a mummy.

## Revelation, vi. 2.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The above copy of an engraved Gnostic gem in the British Museum seems meant for the vision in our text. A winged Sphinx, holding by his foot, not a bow, but a wheel, is riding on horseback, and trampling down the serpent of wickedness. A winged figure of Victory comes forward to meet him, and to present to him a crown of laurel. The horse's tail ends in a snake's head, as described in chap. ix. 19. Above is written "A. EWE. W," —which may possibly be read as Coptic, "Alpha and Omega." Of the inscription below part is broken off, but the remaining letters are "AWA;" upon which we remark, that there are remaining on Gnostic gems long inscriptions, consisting of no letters but the vowels, to which they assigned mystic values.

This gem was probably engraved in Alexandria, in the second century of the Christian era.

## Revelation, vi. 8.

"And I looked, and behold a pale horse; and his name that sat on him was Death."

The above is from an Alexandrian coin of the Emperor Domitian. It represents the Serpent of Evil, or of Death, upon a running horse; and is, no doubt, the Gnostic representation of the vision in our text.

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## Revelation, vii. 9.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands."

The palm-branches which the Jews carried in their religious processions had their lower leaves curiously platted, with only two or three of the upper leaves left

free. In this state it was called a "lulab." The same platted palm-branches are at this day carried by the Catholics, both in Jerusalem and in Rome. The drawing below is from one blessed by the Pope in St. Peter's, and it closely resembles that on the Jewish coins of the first century.

Our coin has by the side of the lulab a small citron, and the words, "Year two of the deliverance of Israel,"—meaning the second year of the revolt against the Emperor Nero, in A.D. 67. The other side of our coin may be seen in the Note on John, xix. 13.

## Revelation, xiii. 18.

"Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

The hieroglyphical name of the Emperor Vespasian, spelt "Aispasianus," in consequence of the Asiatic and Egyptian difficulty of writing the letter V. It is here given to explain the enigmatical way of writing the number, or initial letters, of the beast's name.

The number 666 is written in the MSS. by the Greek numeral letters F, X, Ch. In some MSS., however, the number is 616, or F, I, Ch; and this I venture to conjecture is the true reading,—meaning Flavius Ispasianus Chaisar, the reigning emperor at the time when the book was written. In the Sybilline Verses, where the initial letter of each emperor's name is called his Number, Vespasian is called number 70, or O; because the Greek writer would spell this Roman name Ouespasianus. But, nevertheless, those Verses prove that the number of any name means its initial letter or letters.

We may add, that the second beast is the emperor's son Titus, who came up against Jerusalem with two horns, or legions; while Vespasian himself came by land, and had ten horns, or legions.

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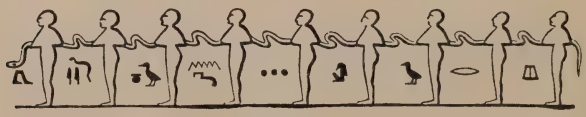
## Revelation, xx. 2.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."



This conquest of the Serpent of wickedness is one of the favourite subjects in the Egyptian mythology. Our drawing is copied from the sarcophagus of Oimenepthah; while in Note on Rev. vi. 2, we see how the same conquest was represented twelve centuries later.

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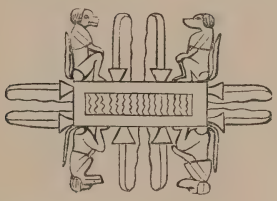
## Revelation, xx. 10.

"And the devil that deceived them was cast into the lake of fire and brimstone."



This is the Egyptian representation of the lake of fire, copied from the Turin papyrus, called the Book of the Dead.

From each of its four sides flames of fire arise, while the liquid waves are seen in the middle. At each corner sits an ape, who here, as on other occasions, are considered inhabitants of the region of the dead.

In the Hebrew Scriptures this lake is sometimes called the Pit of Destruction, as in Ps. lv. 23.

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